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An analysis of the Methodist Junior Group Graded Curriculum to discover its adequacy for rural children

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AN ANALYSIS OF THE METHODIST JUNIOR GROUP
" GRADED CURRICULUM TO DISCOVER ITS
ADEQUACY FOR RURAL CHILDREN

A Thesis
Presented to
the Faculty of the Department of Religious Education
College of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Edna Annis Quinn
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TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM	1
Statement of the problem	1
Importance of the study	1
II. DEFINITION AND CHARACTERISTICS OF RURAL LIFE IN THE UNITED STATES	4
III. RELIGION IN THE RURAL COMMUNITY	14
IV. PHILOSOPHIES OF EDUCATION FOR RURAL CHILDREN	24
Problems and needs	24
Philosophy of public school education	35
Philosophy of religious education of the Methodist Church	38
V. SOME EXPERIMENTS IN RURAL EDUCATION	47
Public school	47
Church school	54
VI. CRITERIA FOR RELIGIOUS EDUCATION IN RURAL AREAS	60
VII. ANALYSIS OF CURRICULA	67
Description of materials	67
Activities in relation to areas of experience	69
VIII. SUMMARY AND CONCLUSION	107
BIBLIOGRAPHY	113

LIST OF CHARTS

CHART	PAGE
1. Learning to Use My Bible	75
2. Good Tidings of Great Joy	76
3. The Christian Church at Work in Japan	77
4. What It Means to Be a Christian	78
5. Living as Christians in the Family	79
6. Songs of Praise	80
7. Early Hebrew Leaders	81
8. Christian Uses of What We Have	82
9. The Story of the Bible	83
10. We Keep Christmas	84
11. The Methodist Church in Out-of-the-Way Places	85
12. Living Together as Christians	86
13. My Church	87
14. God and Man Working Together	88
15. People of Courage	89
16. When We Worship	90
17. Good Neighbors	91
18. Palestine, Land of the Bible People	92
19. Christmas Time Around the World	93
20. Our Church in Latin America	94
21. The Story of Jesus	95
22. How the Good News Travels	96

CHART	PAGE
23. This Is My Father's World	97
24. Finding Facts About Alcohol	98
25. Churches in Our Community	99
26. Summary of Units	100
27. Trails for Juniors	101
28. Trails for Juniors	103

CHAPTER I

THE PROBLEM

Statement of the problem. It was the purpose of this study to discover to what degree the Methodist Group Graded Curriculum for junior age (nine-ten-eleven year old) children is applicable to the experiences of rural children. Criteria for evaluation have been set up through examination of the philosophy governing certain public school programs for rural children, and the philosophy for religious education of rural children as revealed in certain national and denominational publications on rural church life and education.

An analysis has been made of the Junior Group Graded Curriculum of the Methodist Church for the cycle beginning October, 1949, and extending through September, 1952. Charts of the units of study show the experiences planned for boys and girls. A comparison of the experiences listed in the charts and their agreement with the criteria proposed for evaluation has led to the conclusion described in the summary.

Importance of the study. In spite of the fact that we have become an industrial nation with the majority of

the population living in urban centers, we are still to a large extent a rural society. With the expanse of open country and the many villages it is not surprising that half the nation's children are rural. H. A. Dawson says:

Almost half the children of school ages or about 14.6 million still live in rural areas; over 7.7 million of these children live on farms.¹

This vast number of the nation's future citizens constitutes an important segment of the nation's resources. It is imperative that they be given equal privileges and opportunities with children of urban environments. They must be physically fit, mentally alert, and socially well-developed. Due to circumstances of the environment of some communities many children have not had equal chance to develop to the highest status of physical, mental, emotional, and social fitness. Only recently have township and unified school districts planned educational programs that adequately meet needs of rural children. Curriculum for religious education has lagged to greater extent than public school curriculum, and planned religious experiences for children have been an almost unheard of item in most rural

¹ H. A. Dawson, "Almost Half the Children," National Education Journal, p. 407.

schools. That fact has led the writer to the examination of a curriculum widely used in rural Methodist Churches to evaluate its adequacy for guiding children in religious development.

CHAPTER II

DEFINITION AND CHARACTERISTICS OF RURAL LIFE IN THE UNITED STATES

It seems to be agreed among sociologists and educators alike that the meaning of the term "rural community" includes the open country areas and small villages having not more than twenty-five hundred inhabitants. For statistical purposes this is the standard. The Census Bureau considers all who reside in incorporated places of twenty-five hundred or more as urban dwellers. For the years 1920 to 1940 they divide the rural population into "rural farm" and "rural nonfarm." The rural farm population consists of people living on farms and the rural nonfarm consists of all other rural people whether living in villages, hamlets, or open country. A farm is said to consist of three acres or more of land that is being farmed or a smaller area which yields \$250.00 worth of produce per year.

For social and psychological purposes, the rural community consists of the geographical area with which most of the members identify themselves. It is characterized by a high degree of intimacy and informality in the

relationships of the members.

The rural community usually has one major service center which provides a variety of social and economic services for both the villagers and the farm people.

For economic and occupational purposes, farming is the central point of interest.¹

The rural community can be distinguished by various characteristics that do not hold for the urban communities. One of the chief characteristics is the occupation. Agriculture is the basis of rural economy. This makes it possible to speak of the farmer and the countryman as being the same. The nature of agriculture is such that all who are thus engaged deal with living, growing things, either plants or animals or both. This is the opposite of urban occupations which deal with mechanical and lifeless things. It also necessitates the farmer to work in a natural environment with fresh air and sunshine. The changing seasons and the weather affect his work at all times. The person in the urban areas has artificially conditioned his environment by moderating the summer's heat and the winter's

¹ Cf. Paul H. Landis, Rural Life in Process, pp. 12-13. Cf. also Douglas Ensminger, "Rural Neighborhoods and Communities," in Rural Life in the United States by Carl C. Taylor, et al., Chapter 4.

cold within buildings where he works.

The occupation of agriculture is the determiner of the size of the rural communities. Farming makes large communities almost impossible. Thus small community and rural community are synonymous.

Agriculture also determines the density of the rural population. A considerable area is necessary for growing plants and for the grazing of livestock. It is also necessary for the farmer to live on the land that he tills, or nearby. T. Lynn Smith states that:

In 1940, in the continental United States as a whole there were 44.2 persons per square mile. The density of population in rural United States was less than twenty per square mile, and of the rural farm population approximately ten persons per square mile.²

This shows a contrast to the city where hundreds and even thousands may live within a single block.

The farmer lives close to nature and to his land and is a willing worker who takes delight in bringing forth good crops and in caring for his livestock. Hard work is second nature to the farmer.

The rural family is different from the urban family in that it usually has more members, and each member participates in agriculture. The rural family lives more to

² T. Lynn Smith, The Sociology of Rural Life, p. 19.

itself than does the urban family and, therefore, learns to be more self-reliant. Rural people work together in the neighborhood and the community as family groups.

Since satisfactory life on the farm depends so much on a good family life, young men seek to find mates as soon as they can, and more couples on farms stay married than in towns or cities. Rural families are important because they produce the surplus population which replenishes the urban areas. The Department of Rural Education of the National Education Association in their 1951 yearbook states:

In 1940 the urban population was reproducing itself only 76 per cent, whereas the rate for the rural nonfarm population was 116 per cent and for the rural farm 136 per cent.³

This shows that most rural families have children. The fundamental processes in rural life are the reproduction of the race, the education of the child, and the transfer of wealth from generation to generation.

In some areas the average economic status of farm families is low. Fewer than half the farmers in America own the land they cultivate. There are more than two million tenant families and many of them change farms every few years.

³ Department of Rural Education, 1951 Yearbook: p. 234.

As a result of low income the living standards are lower for rural areas than for urban.

As for social groups in the rural area, they are few and simple in comparison to those of the city. The city has representatives of many races and has many religious, political, occupational, educational, national, and linguistic groups. Rural contacts are mainly with other persons who are farmers, too. Associations are generally with others of the same religious groups and persons of the same economic and educational levels. They are most often neighbors who have the same customs, same language, same beliefs and behavior patterns. The social contacts among rural people are more lasting. That causes them to think and act more alike than urban people do. Their contacts are more personal in nature than those of the city.

In the areas where the economic standard is low one finds also poor physical conditions. Where low financial returns are received for labor one finds inadequate living quarters, unsafe water supplies, disease and sickness. Many rural children are undernourished. Many people were surprised when during World War II many rural youth were found unfit for military service. Information is given in the 1948 Yearbook of the Department of Rural Education as follows:

At least forty per cent of the 22,000,000 men of military age were not fit for unlimited service. Of these, about half, 2,500,000 were classed as 4 F's. . . . Among the rural group this per cent was more than one and one half times as great as for the nation as a whole.⁴

These facts result from the many farm accidents and the few doctors, dentists, and other health workers found in rural areas. Hospitals and other facilities are far below the needs. Medical care is too costly for rural people with low economic incomes and with lack of understanding and education. Health conditions are not satisfactory.

In observance of rural people rural sociologists have named mental, emotional, and attitudinal traits regarding personality. Landis has listed many of the traits that are typical. Some of them are: conservative, individualistic, superstitious, fatalistic, stern, patient, independent, prejudiced, mystical, thrifty, resourceful, frank, sympathetic, democractic, realistic, clannish, trustworthy, neighborly, stubborn, shy, introverted, silent, emotionally intensive, serious, religious, and unsocial.⁵ The list could be greatly extended. One must keep in mind that personality traits reflect past experience and that the

4 Department of Rural Education, 1948 Yearbook: p. 8.

5 Landis, op. cit., p. 120.

characteristics of rural people result from their experience with the natural environment, the rural society, and the rural culture of which they are a part.

The rural community is changing in that the small neighborhood is giving way to the larger community. Improved transportation has made this possible. The simple, face-to-face neighborhood associations and contacts with only those next door are being replaced more and more with contacts that are more distant and more varied. The telephone has helped to make this possible. There is more intermingling of farm and town. The farmer used to exchange work with his neighbors and hire sons of his neighbors, but now machinery does the extra work.

Many of the processes of preparing food products, such as slaughtering and curing of meat and the preparation of dairy products, have shifted from the farm to the factory. This has caused the farmer to be more dependent upon the market place and has also caused more young people to go to the town and city for work.

With the use of machinery more rural persons are able to make their living partly by agriculture and partly by other occupations. Many have part-time work in the town or city.

A wider use of electric power is now making it possible for the factory to move out of the city into the rural area. Ralph Felton says that industry becoming a part of the rural area is developing a new community.⁶ It makes more rural-nonfarm families who focus their activities around the urban center and whose habits of living are more like the city dwellers. This makes community solidarity difficult. On the other hand, he explains that there are localities in which full-time farmers, part-time farmers, and commuters are intermixed and constitute a real community. The regular income of the urban or industrially employed people support local activities and organizations when the farm families have the least cash.

There are several factors influencing the rural child which need considering. The best one to start with is the home, for this is his world for the first few years. The rural home is quite different from the home located in the city. There is the factor of isolation which is characteristic of all country homes and even in the village and small town the home has a plot of ground surrounding it.

⁶ Ralph A. Felton, The Art of Church Cooperation, pp. 12-13.

Next to consider is the influence of the neighborhood which lies around the home. For the rural child it is not a matter of choice. Due to distances between country homes he is destined to enter into that which is at hand. He finds himself entering into constant, daily, intimate relationship with other children and grownups who are in his family group or nearby neighborhood. As Sims states it:

All aspects of the personality are touched by this group and undivided loyalty is demanded and given.⁷

Thus the neighborhood has great influence.

The important feature of the neighborhood is the play group of the child. In the country the child does not have as large a range of choice and neither does he act entirely upon his own regarding times for play. The home dictates more often to him regarding the where and when. This is due to transportation and to the fact that the members of the home go visiting in family groups. Much of the country child's play is home-made, spontaneous, individualistic, and generally undirected. The city child plays pretty much with manufactured toys which are models of real objects, while the country child uses real objects in his play.

⁷ Newell Leroy Sims, Elements of Rural Sociology, p. 219.

Another profound influence on the rural child is the school. It may be a one-room school or it may be a consolidated community school which includes a wider territory. In any case it is generally small and the teacher attempts to give attention to each individual pupil.

Other influences are institutions and organizations in the community with which the child makes contact. These are the church, the Sunday School, clubs, shops, stores, theaters, parks, and others that may be present in a community.⁸

The community just described is the setting for the education, religious as well as secular, of the rural child. According to modern theories, education is effective to the extent that it integrates a child with his environment and helps him to find life meanings in the process of integration. Later, as the curriculum is examined, the investigator will attempt to discover whether or not such integration is planned for in the materials analyzed.

The next chapter deals with some aspects of religion that are peculiar to rural regions. Such differences must also be taken into account when evaluating the religious curriculum for the rural child.

⁸ Ibid., p. 220.

CHAPTER III

RELIGION IN THE RURAL COMMUNITY

It is true that practically all great religions and most of the present day denominations and sects have been developed in the rural environment. Smith states that throughout the nineteenth century and well into the twentieth the rural church was taken for granted as one of the chief bulwarks of rural society and, in fact, of the national society.¹ Others have emphasized the importance of it as an institution providing the people with spiritual, social, and recreational satisfaction. It can be a factor in rural progress as Lindstrom says:

The church in the rural community can be, should be, and must be an effective institution in the development of a better rural life.²

The church thus has a great opportunity and responsibility for getting people to work together to build a rural community with adequate economic resources, high moral standards, and spiritual consciousness. It should build toward a community that will produce future Christian leaders.

¹ T. Lynn Smith, The Sociology of Rural Life, p. 423.

² David E. Lindstrom, American Rural Life, p. 245.

When considering the rural church, one must think first of its aims and goals. The purpose of the church is to guide mankind toward the highest values. The commission on the program of the local church which was a part of the National Methodist Rural Life Conference held at Lincoln, Nebraska felt that there were at least four objectives toward which the church should strive. They are:

1. To bring every person into a vital relationship to God through Jesus Christ.
2. To bring every person into a vital relationship to his fellowmen as brothers in the local and world-wide community.
3. To relate every person to possessions or wealth as a Christian steward.
4. To relate every person to the Church as the fellowship of those who believe in Jesus Christ and who try to live according to his teachings.³

The commission also felt that other goals grow out of an effort to apply these objectives to the needs and problems of people in the community. These goals may be discovered by making a survey of the conditions, resources, and trends which exist in the community. Another method is to work with and through all groups, agencies, and institutions of

³ Earl D. C. Brewer, A Program for the Local Rural Church, pp. 2-3.

the community in an attempt to christianize all groups and activities in the community.

As to the number of rural churches in America, Smith reports that the number is not far short of two hundred thousand.⁴ He also points out that the number is influenced by the density of population. Where there are only a few people living in an area it is difficult to establish a church.

The numerical predominance of rural churches over urban is characteristic of the twelve major denominations. In fact most of the churches of these denominations are located in rural areas. The denominations having more than three-fourths of their churches in rural areas as listed by Lindstrom are: Southern Baptist, Methodist, American Lutheran Conference, Church of the Brethren, and United Brethren.⁵

The same writer has indicated also that the number of members per church has increased, but not according to the rate of increase for the nation as a whole. This increase

⁴ Smith, op. cit., p. 424.

⁵ Lindstrom, op. cit., p. 231.

became possible mainly because of a shift in membership from the open country churches, that have closed, to the small village churches. This means that a smaller proportion of the rural population are church members.

There are problems facing the church in the rural areas. One of the major ones is the task of securing ministers for the rural pulpit. This is a common problem of all the major denominations. Those which require the highest educational standards have the most difficulty. There are many other inviting and satisfying vocations that do not require as much preparation and which offer better salaries. The salary paid in the rural church is even less inadequate than that of the city church. Research on this subject done at the Nebraska Wesleyan University reveals that the tendency has been for the rural pastor to move more often than those in the urban areas. Many of the rural pastors do not have the training that meets the needs of the rural community.⁶ It seems that the policy has been to use the rural church as a stepping stone to something better.

⁶ Rebuilding the Rural Community, Bulletin, op. cit., pp. 27-32.

Not only is it a problem to supply pastors for the rural churches, but it is also a problem to train lay people to take their place of leadership. As Davis states:

The quality of rural society may be said to depend upon the nature of the leadership of the rural church. Rural leaders who want to see the people adopt new and improved methods of farming and homemaking should co-operate closely with the rural church.⁷

There should be a greater participation and responsibility taken by the laymen.

Another problem of the rural church is that of finance. Not only is this true in regard to the minister's salary, but it is true in carrying through an adequate and effective church program. Such a program should be one that will meet the needs of the children, youth, and adults of the community in worship, recreation, social life, and education.

One can easily understand that the church must carry on an adequate program of activities and functions in order to fulfill its objectives. The most important task of a functioning rural church is the development of a complete program of religious education. This would include a

⁷ Dan R. Davis, "Making Rural Community Surveys," The Christian Rural Fellowship Bulletin, No. 171, March, 1952.

church school that is in session every Sunday, an annual vacation Church school, a program of adult education, week-day religious instruction, and courses in religious instruction for teachers and parents.

There are other church functions. Worship is the heart of the church's program and often preaching is considered the high point of Protestant worship. Music is also of utmost importance having relationship to almost every service of the church.

Evangelism is another important function of the rural church. It should be done by the pastor and by laymen who are trained for it. Rural evangelism must take into account the work cycles of the local groups and of the needs of all the people, wherever they may live.

Also necessary to the rural church is home visitation and counseling. It is the person-minded ministry that is needed by rural people. In the home the minister can gain respect and confidence in his people and understand them better.

Fellowship and recreation are another important part of the church's program. The church should sponsor recreation for every individual, young and old. All recreation provided should help develop leadership in the

church and community. Ensminger in writing of the function of the church says that this socialization of the individual is a process that should lead him beyond his own immediate community. The church should be the social agency whereby man becomes completely socialized within the universe.⁸ This statement is emphasizing that it should lift and broaden man's social horizon and seek to instill in him the spirit of Christian fellowship.

This leads into the function of helping the needy and righting social injustice. Agricultural people are not provided for in the Social Security Act. Lindstrom explains:

Rural areas are the source of many homeless migrant families. The small towns, especially, are burdened with heavy relief loads in times of stress.⁹

Thus, each rural church should make a study of its community social problems and develop a program to apply to these problems. The church should participate in public affairs, especially when social and moral issues are at stake.

The life of a church can be judged by its missionary zeal. It is the duty of the church to inspire missionary

⁸ Carl C. Taylor, et al., Rural Life in the United States, p. 132.

⁹ David E. Lindstrom, The Methodist Church and the Rural Community, p. 28.

mindfulness in the church and to develop leadership for missionary work. As Brewer says, "It achieves a oneness of men and nations and is the hope of the world."¹⁰ This statement helps one to understand the imperative need for missionary enterprise. The missionary message should at all times be presented to rural people in terms they can understand and in a way that will inspire them to creative participation.

The program of stewardship covers much territory reaching into the everyday lives of the people. It represents an attitude toward all of life. Thus, it should be related to agriculture and to other occupational processes of town and country people.

In the earlier day the church program consisted mainly of preaching and of conducting Sunday Schools. Its relationship to its community was not considered important. Now the church tries to Christianize every phase of community life. Felton observes that:

The church promotes 4-H clubs, parent-teacher associations, civic organizations, service clubs, farmers'

¹⁰ Brewer, op. cit., p. 12.

organizations, cooperatives, health programs, farm and home ownership agencies, and every institution that is trying to build a better community.¹¹

This Christianizing of community life is important and to be most worth-while requires the local churches to be united in their efforts. Denominational overlapping and excessive local competition in over churched and impoverished areas cannot promote a good community program. Different types of church cooperation have developed in recent years. To guide and direct the new trend, councils of churches are developing. In the rural areas churches are realizing closer unity through many cooperative projects. Through doing things together the local churches learn the art of church cooperation better than in any other way.

As the curriculum chosen for this study was examined, the writer attempted to discover evidence as to whether it guides children in understanding the functions of the church in rural life and that it helps them to attain skills in rural churchmanship.

The writer has presented in the next chapter a brief discussion of philosophic conclusions reached by educators

¹¹ Ralph A. Felton, The Art of Church Cooperation, p. 13.

who have specialized in research in rural education. This discussion should provide necessary backgrounds for the detailed examination of curriculum that follows.

CHAPTER IV

PHILOSOPHIES OF EDUCATION FOR RURAL CHILDREN

I. PROBLEMS AND NEEDS

One of the unique problems of education for the rural area is that of trying to meet the needs of all the rural children. Ensminger draws attention to the fact that about one half of the children who grow up in the rural area have in the past moved to the city to earn a living.¹ This being true, the rural school, in meeting the needs of all, must somehow train those who will be the future citizens of the rural community, as well as those who are certain to migrate later to the cities. Educational leaders are recommending that the school program should provide children with the skills and knowledge necessary for earning a living whether in farming or in industry. The school program should also stimulate and develop leadership as citizens in community affairs.

Dawson at the White House Conference listed six chronic troubles of rural education that have been problems

¹ Douglas Ensminger, "The Rural School and Education," Rural Life in the United States by Carl C. Taylor, et al., Chapter 6.

for a long time. First, he lists the character and scope of education in rural areas as such that would make it possible to attain the seven cardinal objectives of education, which include: health, citizenship, worthy home membership, mastery of the fundamental tool subjects, vocational fitness, avocational interests, and ethical character. In most rural areas many of these objectives have not been met. Second, he listed the equalization of educational opportunities, especially for children of minority racial groups, children in areas of low economic resources, and children who are physically handicapped. The third problem pertains to the teaching personnel. The teachers are poorly trained and lack understanding of rural problems. The salaries are low and thus many are not willing to teach in rural areas. Fourth is listed the instructional materials, educational equipment, and the school plant. The majority of rural schools are in need of better materials of instruction and more of them. Their equipment is scarce and inadequate as well as many of the school buildings which are inadequate and antiquated. Another chronic ill is the organization of the local units of school and the administration and attendance of them. Some units are too small. Many of the small units could consolidate and pool their resources. Attendance in

some rural areas is a hit and miss proposition. Children are handicapped by the need to work at certain times of the year. The sixth item listed is that of finance. When only a few pupils are in attendance the cost per pupil is very high.² These problems explain very well the struggle of providing an education that is satisfactory and adequate.

The library is an educational agency in the community and especially for the school. Many rural communities do not at present have a library. Ensminger states that:

. . . of the 35 million people in the United States who do not at present have library service, 32 million are rural. . . . The lack of library services means an unbalanced educational program in rural communities.³

Here then is another phase of the problems found in rural education.

There are also social problems affecting education in rural areas. The most recent is the return of war veterans and the return of industrial workers. Others are those having to do with health facilities and services. The problem of adequate sanitation in rural areas is a major one. Many diseases spring from the soil, and water pollution is

² Howard A. Dawson, "Trouble at the Crossroads," The White House Conference on Rural Education, pp. 29-42.

³ Ensminger, op. cit., p. 110.

responsible for a higher per cent of diseases in the rural territory than in urban areas. Another problem is that of social security. The provisions of the Social Security Act do not include farming, and this leaves the rural worker in an unequal position with the urban worker. Another social problem, found most acute in the Southern states, is that of class. There is segregation making for inequality in many rural sections. It is a problem as to how to bring democratic equality to all groups in rural America. Lastly, securing adequate standards of living is a major social problem. It is the root of many other ills.

In working with these problems, various organizations and agencies in the community may help. They may work in cooperation with the school or as a supplement to it. Some of the agencies willing are: the Grange, the Home Bureau, the Farm Bureau, health and welfare services, newspapers, radios, forums, and many others.

Goals for the life of each person anywhere may be either wise or foolish. Each person has a limited amount of money, energy, and time at his disposal. In planning ahead for a start in life he can weigh his wants and desires, and select those of real value, thus making life worth-while. On the other hand, one may follow the line of least resistance and let time flitter without purpose. He may also waste his

energy and money concerning things of temporary or no value. Values are necessary to good living in rural areas. As most of a rural person's time is spent in earning a living, he should learn not to let it be an end in itself. To learn to live a better kind of life, as Lindstrom points out, may be the very thing which will induce people to become more efficient or to seek new ways of increasing their incomes. He says, "Rural people must find out how to use most effectively the full range of social resources at their command."⁴ This is learning to live a really satisfactory kind of life.

The ability to appreciate beauty is coming to be recognized as an important factor in a satisfying type of rural life. The nature study movement in the public schools is gaining and the appreciation of the fine arts is growing. Rural music and rural drama have always been important.

Other goals for improving family and community living which need mentioning are: strengthening the farm family as a social unit, holding to the family-sized farms, making farm tenancy a steppingstone to farm ownership,

⁴ David E. Lindstrom, American Rural Life, p. 5.

advancing recreational and social activities, improving health services, increasing household conveniences, and the preservation of soil resources.⁵

The educational program in the rural community must be organized around the problems of living found in the community. In other words, it must be built around the needs of the boys and girls. The program should foster activities that will insure the pupils the basic skills, habits, attitudes, dispositions, ideals, and powers necessary to all members of organized society. This would include a mastery of language arts and number arts, and with these studies the reading and appreciation of history, geography, social science, literature, art, music, and philosophy. All of these activities should be chosen according to the physical and mental development of the learners.

One can see that many of the same things are included in the program as would be true of the program for urban children. The instructional materials at numerous points, however, need to be adapted in content and organization to rural situations.

⁵ Cf. Department of Rural Education, 1945 Yearbook: p. 15. Cf. also Lindstrom, op. cit., p. 6.

In the 1939 Yearbook of the Department of Rural Education of the National Education Association, stress is given to the use of the immediate community as the first source of instructional material. Techniques for discovering the resources of the community are given. The fact is emphasized that the actual experiences of the school children can be used in the school program. The information must be organized and recorded so as to be put to best possible use. Community data may be secured by observation, by conference or interview, by a questionnaire, by documentary research, and by a checklist of items for which information is to be obtained. The child who has had contact and experiences with various phases of the community's environment should be given the opportunity to share his knowledge with other class members.⁶

Physical education is important in the program of the rural school even though it is generally believed that the rural child gets plenty of exercise and is healthy. Statistics tend to indicate that the rural child is not healthier than the urban child. Farm work is good exercise,

⁶ Cf. Department of Rural Education, 1939 Yearbook: Community Resources in Rural Schools, 109 pp.

yet it may not help the child to develop in a wholesome manner. It does not have the social values that physical education has for helping the child to develop teamwork, to learn cooperation, to respect the rights of others, and to learn to participate in a group activity. In recent years much of the difficult work has been done by machinery, therefore the farm child does not receive enough exercise for all the muscles of his body. There should be a balanced program of work, physical activity, relaxation, rest, and recreation. The pupils can take pride in improving their skills and by learning to criticize the work done by themselves and by others. Developing pupil leadership is also a part of a healthful program. The 1948 Yearbook of the Department of Rural Education explains a good recreational program. It contains games and sports, music, social activities, drama, art, crafts and hobbies, clubs, libraries, and study groups.⁷

Conservation has an important place in the program of the rural school. Ignorance of the laws of nature has

⁷ Department of Rural Education, 1948 Yearbook: Health Physical Education and Recreation in Small Schools, pp. 55-56.

been and still is the main reason for much of the bad practice regarding care for our natural resources. Before any real progress can be made toward conservation the schools will have to educate their pupils and prepare them to work toward better care and use of natural resources. Some of these resources can be renewed by human effort, but some cannot. It has been shown that forests can be replaced by reforestation; grasses can be replanted, furs of wild animals can be replaced by restocking; and even soil depletion can be renewed by scientific planning with vegetation management. It is the mineral resources such as silver, aluminum, iron, tin, zinc, and others, which cannot be restocked. To live without the things produced by the use of the mineral resources would be inconvenient, but it would be far worse to live in a world in which the supply of food, fuel, and clothing was exhausted. Thus, most emphasis is placed upon the renewable resources. Conservation is then the managing of the soil and water and other gifts of nature so that we shall not be found short on these necessities of life. Governments and nations have risen and then fallen when their natural resources were exhausted. It is a difficult task to get a thorough job of conservation done. It must become the responsibility of the

teachers and especially those in rural areas to make conservation a part of their school program.⁸

Social studies and science occupy an important place in the program of the school for the child constantly needs to make adjustment to his natural and social environment. The selection of subject matter should take into account the environment of the children, their interests, and their abilities. Through these studies two types of values should be included. These are the agricultural and economic values having to do with better farm practices and aesthetic values having to do with the appreciation of the beauty and wonder of the rural environment. Natural science can best be taught through the child's experiences and contacts with the environment. It is not enough to study about it but to have direct knowledge and experience is necessary. In understanding his own immediate environment the child can better understand the activities and achievements of mankind in other environments that make up the larger community and world.⁹

⁸ Department of Rural Education, 1943 Yearbook: Conservation Education in Rural Schools, 114 pp.

⁹ Cf. Department of Rural Education, 1938 Yearbook: Newer Types of Instruction in Small Rural Schools, 144 pp.

Cultural opportunities are often lacking in the rural program. This is a handicap to the pupil for he needs to realize himself through self-expression in drawing or painting which may be a part of the art program of school. The same need exists in relation to dramatics. The instruction should have close relation to the experiences found in the rural environment. Music gives the child opportunity for cultural development. No matter how inadequate the rural conditions are, each child should be given an opportunity to sing, and to express himself through rhythm, to learn to listen to beautiful music, and to play some musical instrument.

An important means for acquiring social understanding and for self-expression is language. Changes in living have made this an increased need. It serves the child as his tool for learning, either by reading or listening. It also serves him for thinking, and for expressing himself socially. As the rural child's social relationships are widening, he needs a better understanding of his own problems and those of other social groups.

This discussion has important implications for religious education, as well as secular education in rural areas, in that religious education must parallel and

supplement secular education in all phases of experience. In church school, religious knowledge and activities are linked with the child's experience in day school in order to give religious content to all of life. Often everyday experiences in the home and school are lifted to the worship level by showing how God's plans for man include the tilling of soil, harvesting crops, tending flocks, transportation of food products, and so on. The thought that the farmer is a great cooperator with God should enrich all of a rural child's experiences. So in relation to each of the problems described in this chapter there is a corresponding religious need. A good curriculum for rural church schools should be planned to meet some of the obvious needs that occur in rural communities.

II. PHILOSOPHY OF PUBLIC SCHOOL EDUCATION

In considering education for the rural child and what its objectives are, many things must be taken into account. The child's physical wellbeing must be considered. Conditions set up for his education should at all times aid his physical development.

Those who plan education for the rural child must consider the environment in which he lives. They should develop the child's sensitivity to the environment which

contributes to appreciation of the beauty and orderliness of nature in all its aspects and to the arts. This appreciation should extend to the human personality with all its complexities and problems. .

Rural education should teach effective and constructive social relationships. This would include respect for the personality, as well as the opinions and judgments of others. It should promote the desire for social service and the betterment of human society. It should teach the inherent right of each person to self-direction self-expression, and self-enrichment. Mutual dependence among persons should be acknowledged and appreciated. Cooperativeness among members of the group is most important and each child should be taught willingness and ability to work with others. It should foster the development of a desirable personal philosophy of life. It should promote in each child a sense of responsibility for his own share in group welfare. Rural education should at all times be in good taste in that it is desirable and suitable to the community.

Rural education should aid in the intellectual development of the child giving opportunity for a mastery of the essential skills and training in imagination.

Rural education should give a basis for emotional control and integrity. It should also lead and motivate the child to social action, to sharing, and participation so he will be able to take his place in society.¹⁰

Another way of stating the objectives or aims of education is given in the Fifty-first Yearbook, Part II of the National Society for the Study of Education. They are:

(a) to help each individual develop his best potentialities for his personal happiness and social usefulness

(b) to help make life in the community more healthful, more abundant, more creative, and more deeply satisfying¹¹

These aims show the necessity of beginning with the local community and making use of the local environment and resources in the community and helping the child to find his place in the community. From this point rural education should enlarge into wider areas of interest and influence.

A very well known educator for rural children, Fannie Dunn, has said that the child growing up in the community should be the center of the educational effort; that active experience which is essential to learning should

¹⁰ Cf. Department of Rural Education, 1951 Yearbook: pp. 194-97.

¹¹ National Society for the Study of Education, Fifty-first Yearbook, Part II: Education in Rural Communities, p. 286.

be the means; that the improvement in present living is the way to test whether the child is learning and should be the immediate purpose. She continued by saying that rural education must be distinctive, because the community, the present living, and the opportunities for active experiences are all rural.¹² This expression of the principles of rural education point out that the rural child's development must have foundation in the environment of which he is a part. It follows, therefore, that children learn to understand the world in which they live in terms of their contacts with it. This should be the point of departure for acquiring an understanding of the institutions and problems of other communities and nations.

Some of the same concepts are included in current philosophies of religious education for rural areas.

III. PHILOSOPHY OF RELIGIOUS EDUCATION OF THE METHODIST CHURCH

The Curriculum Committee of the Methodist Church has said that the Christian religion involves giving one's self

¹² Cf. Fannie Dunn, "Education of Rural Children," White House Conference on Rural Education October 3, 4, and 5, 1944, pp. 61-74.

to God as revealed by Jesus Christ. It is knowing and understanding God as taught by Christ, loving God in response to God's love for us, working with God and doing His will by the power given us through Christ, and being guided by God and developing a character like that of Christ.¹³ Thus Christianity aims at the commitment of the whole self to the will of God. It includes interpretation, appreciation, purpose, action, fellowship, and growth.

The general objective of Christian education is to develop mature Christian living. It involves persons coming into a living relationship to Jesus Christ and His Church.

There is the emotional aspect of religion which deals with appreciation, value feeling, or love. When appreciation is directed toward values it is described as enjoyment and devotion. When it is directed toward men it is described as respect and good will. When it is directed toward God it is called dependence, reverence, or adoration. This emotional aspect of religion must be directed with intelligence so that it may rise from the sentimental level

¹³ Cf. Education Principles in the Curriculum: A Report to the Curriculum Committee of the Methodist Church, p. 5.

to that of an ideal level. Religion at its best involves the acceptance of values with awareness as to how its values compare with other values, then the realization of such values in the activities of everyday life. The fully developed emotional response toward God should include all the elements of mature reverence--humility, wonder, trust, and love. Love toward God should be unselfish and unlimited. Love toward our fellowmen should be unselfish but limited in that we are to love them as we love ourselves. The method of developing the emotional life of the Christian is through meditation and worship.

There is also the purposive aspect of religion. This means the choice one makes in the direction of his activities. In the Christian religion it is essentially the identification of one's will with the divine will. Committing one's self to the will of God involves self-surrender. It is also affirmation, for his life finds larger and wider horizons in terms of the will of God. This includes all his "heart, mind, soul, and strength." When we purpose to realize values and ideas in our own lives and in the life of society, we adopt ideals. When we commit ourselves to people, those who were acquaintances become friends, and when we commit ourselves to God, He who was only Creator becomes Father and Lord. Commitment may vary in degree of

wholeheartedness, completeness, and adequacy. The method of committing one's self to God is through prayer. Through prayer one affirms God's Will for his own life and for the life of the world. For religious education to be Christian then, it must be basically evangelistic.

Also to be considered is the active and practical aspect of religion. This affects one's behavior. One must be sensitive to values and have courage to risk getting hurt for the achievement of them. One must also learn how to make his plans and activities effective to the end sought. The method is to make use of typical life situations in the curriculum in order to develop an awareness of ideal values. It must strengthen faith in ideal values to the extent that the student believes in their utmost importance. It must also guide the student in the realization of these ideals in his personal and community life.

In considering the general interpretive aspect of religion, one does not refer to content of specific beliefs. This means that interpretations taught must be comprehensive enough to provide and contribute to the framework of a true understanding of life. They must be consistent at all times. They must reduce inward tension and confusion. Teachers must deal with interpretations in such a way as to

encourage thoughtfulness, honesty, and criticism. The method is not limited to the communication of ideas from one person to another. The Curriculum Committee of the Methodist Church has stated it thus:

In Christian fellowship meanings emerge, appreciations develop, and commitments appear. . . . The educator will seek to bring his students effectively along the road of total response to the living God in Christ, and equip them through the disciplines of Christian living to go on learning and growing under their own self-direction.¹⁴

This statement shows that it is in Christian fellowship that persons can best develop mature Christian living.

In understanding the nature of Christianity one finds that it is a teaching religion. It must keep faith alive and effective. As education it has to do with the ways in which human beings learn, with the circumstances that make learning possible, with social situations, and with the teaching methods that make it effective. Christian education is education of a particular type. The content, method, and objectives are to coincide with a Christian point of view concerning certain teachings about God, the universe, man, and the kind of life man is to live.

¹⁴ Ibid., p. 10.

Various difficulties have arisen in the field of Christian teaching. One was the controversy between advocates of evangelism and advocates of religious education. It used to be feared that one method ruled out the other. Now we are convinced that evangelism is a quality of life that is present in every aspect of religious education.

Another difficulty was the contrast between the permanent and the changing aspects of the religious faith being taught. Some hold to a rigid and uniform faith, remaining true to our heritage. Others are so concerned about the needs of the day in a changing society that they are in danger of ignoring important matters. The faith must be adaptable to the current culture, but it must also be the Christian gospel that is being taught, and not something else.

Another conflict that arose dealt with "transmissive" versus "creative" education. Transmissive education stresses the importance of the content as an end in itself. It depends upon formalized methods. Individual differences of learners are not considered nor is participation of pupils in determining objectives and methods.

Creative education is the opposite in that it magnifies the participation of the learner and makes use of

informal teaching methods. It gives attention to individual differences. The differences in the two types of learning are mostly of emphasis, for most good teachers who advocate transmissive education have used the essential aspects of the creative type, and most of the advocates of the creative education have not discarded all aspects of the transmissive.

Another difficulty of Christian education began when curriculum writers began outlining, writing, and publishing materials. The question concerning the materials was whether they should be "experience-centered" or "Bible-centered." Some maintained that Bible content itself should be taught without regard to the ongoing experiences of the learning group. Others maintained that Bible content should be selected with relation to the experiences of the group. To have effective curriculum, materials of both types should be used. The assumption that every lesson or every unit must adequately perform both tasks is untenable, for there are many social problems that ought to be discussed in the church school concerning which the Bible has little to say.

The educator should recognize the fact that each person has the capacity to grow and to learn. Learning is a continuous process. Each person learns not from what is

told to him or done to him, but from his own experiences. He reacts to all that happens to him or that he causes to happen. Through experiences he learns facts and ideas and ideals, motives, attitudes, and behavior. The educator is the guide, stimulator, and helper.

Learning goes on all the time, but no two persons are alike in ability or experience. Thus no two persons can have the same reaction to a given situation. The teacher must analyze the responses of each person and try to find means of guiding him into the kind of experiences that will help him develop in desirable ways. The group of learners either helps or hinders the teacher as it lends influence to the individual member. Each person should have a feeling of belonging to the group. The teacher should help every person receive recognition within his group.

Christian education is an ongoing process from birth throughout life. It is slow, but it is a process which parents and teachers have the privilege of guiding. It requires more than the span of a man's earthly existence to achieve maturity in Christian living, although this is the goal toward which we press and toward which we guide others.

The fellowship of Christians sharing with each other their experiences with God and their concern for one another

is the greatest means of Christian education. It is to Christ and His gospel that the fellowship looks as they seek to understand themselves, their friends, and their task of Christian teaching.

The curriculum of Christian education should be based upon the needs of the learner. Materials and methods to meet these needs in turn must be measured by some criteria outside themselves. The basis is that of the Christian gospel. Even though the method used is pupil-centered, the objectives of Christian education grow out of the Christian faith and gospel.

The two philosophies described agree that to be effective a curriculum for rural children must have the following characteristics: It should meet the needs; should develop skills, self-expression, responsibility, good social relationships, sensitivity to the natural environment, desirable philosophy of life; should be creative, healthful, and promote better living. These characteristics have been incorporated in the criteria to be presented later.

CHAPTER V

SOME EXPERIMENTS IN RURAL EDUCATION

I. PUBLIC SCHOOL

The belief that the needs of rural children are different enough from those of urban children to warrant a different curriculum has led to numerous experiments in a specialized curriculum for rural areas. Such experiments have been made in both public schools and church schools. One such experiment reported by Anne S. Hoppeck, an assistant in elementary education in the State Department of Education in New Jersey,¹ involved one hundred ten rural teachers working in forty small schools who were trying to improve their curriculum. The purpose was not to form a written course of study for each teacher to follow but to develop the kind of teacher who plans intelligently the best possible program for the children in her particular school.

They studied and analyzed specific needs by visiting homes; observing the children in the schoolroom, on the play ground, in contact with other children; and by studying

¹ Anne S. Hoppeck, "A Program Designed for Rural Children," National Elementary Principal, pp. 12-15.

doctors' and nurses' records. They also established close friendly relations with individual children and became acquainted with their problems.

The needs they discovered were not new. Most prevalent were: defective sight, hearing, teeth, and tonsils; children inadequately and inappropriately clothed; those malnourished and with poor posture; children who were shy, afraid, ashamed, unloved, and unsuccessful. There were those who could not learn from books, and those who were unusually bright in mentality. There were those who lacked interests, and those who had no time for play.

To meet these needs the group felt the school should aid in the improvement of their living. The teachers studied the communities they taught and became familiar with the geology and topography of the land; with the plant and animal life; with the work of the people; with the historical background; and with the human and material sources of help. They also studied and listed the resources in nearby towns and cities.

The program they developed included wide and eager use of books. It brought people into the school as resource persons and sent pupils out to people to get information. They went on hikes and bus trips. The children themselves planned and managed many projects and activities.

Another experimental project took place in McDonough County, Illinois, which was a project in rural school supervision. Dwight L. Bailey, director of rural education at Western Illinois State Teachers' College, Macomb, Illinois,² reports the project as a cooperative one planned and carried out by the Rural School Department of Western Illinois State Teachers' College and the McDonough County Superintendent's Office. The main purpose of the entire project was to develop an efficient program for training rural teachers while in service in order that rural education might be improved. The project differed from rural school supervision in general, in that the McDonough County rural teachers participated in the program on a voluntary basis. It really was a project of joint responsibility of national, state, and local organizations for it was financed in part by the National Committee on Rural Education (appointed by the American Country Life Association), the office of superintendent of schools of McDonough County, and the Western Illinois State Teachers' College.

² Dwight L. Bailey, "A Project in Rural School Supervision," The McDonough County and Western Illinois State Teachers College Rural School Supervisory Project, Chapter 2, pp. 8-13.

Miss Helen Elaine Stenson was chosen as supervisor and began the five year project in September of 1940. Educational, sociological, and economic surveys were made of the 128 rural schools in the county. With the information gathered from these surveys Miss Stenson set up her program.³ Her methods used in this program included supervisory visits, an in-service workshop under her direction, group meetings for the teachers held each month somewhat on the workshop plan but more social in nature, mimeographed suggestions and helps, news letters, half-day conferences, teachers' visiting day, personal conferences, and community meetings.

The evidences of growth which resulted from this project are listed by the supervisor as follows:

1. Participation by the rural teachers in local, state, and national professional activities has greatly improved.

2. Children have more social poise as a result of participation in school planning, responsibilities as school host, interviews with parents or patrons, and planned experiences in introducing people, in giving reports, and in discussions at community meetings.

³ Cf. Helen Elaine Stenson, "The Supervisory Program," The McDonough County and Western Illinois State Teachers College Rural School Supervisory Project, Chapter 6, pp. 29-38.

3. There seems to be an increased awareness of the environment as a source for appreciation and learning.

4. Achievement tests show some gains in each subject area, especially in science and health.⁴

These results give ample evidence that the project was worth the effort and should be continued.

According to a letter to the writer from Mr. Bailey, Western Illinois State Teachers' College is still carrying on a supervisory project at the present time for a group of counties which grew out of this earlier project in the county.

Universities have published new material for use in rural schools, particularly those located in communities where economic conditions demand improvements in food, housing, and clothing.

In Kentucky, Vermont, and Florida, programs developed under grants-in-aid from the Alfred P. Sloan Foundation which is organized with the idea that it is possible to improve diets, housing, and clothing in a community through use in the schools of teaching materials related to these subjects. These projects represent an attempt to improve the living conditions of a community by organizing the

⁴ Ibid., pp. 35-37.

program of the school around a basic need. It was also believed to be good teaching for improving skills in the three R's.

This unique experimental program in rural education began in 1941 and after it had been in operation for ten years in low-income areas of Kentucky, Vermont, and Florida an evaluation of the work reported by Cooper⁵ was made to determine whether or not curriculum including considerations of ways of improving personal and family economic conditions actually would raise the level of living in the community.

Regarding the work in Kentucky, three general types of measuring techniques were used as a basis for the evaluation. Achievement, intelligence, and aptitude tests were administered to the children in the schools at appropriate intervals. The dietary practices and food production and consumption of the community were checked. The health and physical condition of the children as determined by clinical examinations were recorded.

⁵ Shirley Cooper, "Evaluating Rural Education," Fifty-first Yearbook, Part II: Education in Rural Communities, Chapter 9, pp. 264-66.

At the beginning of the experiment achievement tests were given. These served as a basis of measurement in the basic skills. The same was given three years later and showed that pupils were making more progress in language arts and number skills than pupils in other schools were making in which no attempt was made to modify the curriculum.

Improvement was also indicated regarding nutritional standards and dietary practices. At the beginning of the experiment the average number of quarts of canned vegetables consumed per person was only half enough according to the standard amount needed. At the beginning records of meals served which included foods that could be produced without difficulty on the farms revealed that only 17 per cent of the families were serving eggs; 34 per cent served leafy vegetables; and only 15 per cent served tomatoes. After the values of these and other nourishing foods had become known to the children and their parents, marked improvements were noticed.

The experiments indicate that when curriculum materials are fitted to specialized needs of rural children, the results undoubtedly are related to fulfillment of those needs. In the public school area, it would seem that a new rural curriculum should be planned whenever possible.

Are the religious needs of rural boys and girls as different from those of urban boys and girls as needs in other areas? It has been thought by some leaders that such wide differences do exist, so in 1940 the Methodist Church carried on an experiment to discover whether or not a new specialized curricula is needed in rural areas. A description of the experiment follows.

II. CHURCH SCHOOL

In 1940 the curriculum committee of the board of education of the Methodist Church set up a special committee called the interlocking committee to work on the problem of setting up new literature (curriculum) or radically revising the existing curriculum to meet the needs of the smaller and less privileged church schools. It had been reported that it is difficult for a school with only three or four classes to make adequate use of the literature designed and arranged for use in schools with eight or ten classes set up in departments. Information had been gathered for ten years concerning the situation in schools of this type and the materials which seemed to be needed. The findings produced led to the following recommendations presented by the interlocking committee:

1. That a broadly graded curriculum be authorized for use in less privileged situations.
2. That materials be produced for:
 - a. children approximately four to eight years of age
 - b. boys and girls approximately nine to thirteen years of age
 - c. youth
 - d. grown people
 - e. workers⁶

These recommendations were accepted. The committee also set up general principles to be followed. They advocated (1) that the materials should be broadly graded (this term means age spans of five years or more); (2) that the experiences and needs of the people who would use the materials should be given primary consideration; (3) that the materials should also emphasize the concepts, sanctions, and beliefs as well as customs and practices of the church, and should contain much Bible material; (4) in the preparation of the materials an original approach should be applied; (5) all lesson titles as well as content should be religious, and the finest Christian teaching should be presented; (6) the curriculum planning should be in keeping with the emphases

⁶ "Report of Interlocking Committee on Broadly Graded Curriculum," p. 1.

common to the church school; (7) the worship services should relate to the situations where they are to be used; (8) all the program suggestions, teaching helps and other materials for workers must be in keeping with the situations where they will be used; (9) the limitations of these areas must be considered; (10) because of the limitations that exist, an abundance of suggestions and helps must be provided; (11) all the material needed should be included in the periodicals.⁷ Outlines based on these principles were prepared for six months.

This development took place at the time when the International Council of Religious Education was reorganizing the structure of its lesson committees. Thus a committee on Broadly Graded Curriculum was set up to study the need for suitable material for certain church schools in various denominations.

The various periodicals in this experiment of the Methodist Church were published and ready for use from April to September, 1943. These included:

1. A four color lesson and picture card for younger children entitled, Bible Story Card.

⁷ Cf. ibid., pp. 3-4.

2. A forty page illustrated quarterly for older children entitled, Lessons from the Bible.

3. A forty page illustrated quarterly for youth entitled, Followers of Jesus.

4. A ninety-six page illustrated quarterly for teachers and other workers entitled, The Christian Worker.

5. Wesley Quarterly, a forty-eight page periodical (in general use) was selected for use with adults.

It was decided that this new material be tried out in the field under the direction of the general board of education and conference board staffs. Sixteen executive secretaries of conference boards of education sponsored a number of experiments within their areas. There were also some individual experiments carried on, and altogether fifty-four experiments were brought to conclusion. This enterprise was carried on under executive secretaries, pastors, missionary workers, and officers and teachers in local churches. Many of the comments of the experiment were enthusiastic about the materials, stating that their use had brought about definite improvement in the work. Forty-five favorable replies were turned in.

The results of the experiment indicated that the Broadly Graded Curriculum was highly successful in the areas which may be called less privileged with schools with four

classes and a total enrollment of twenty-five or so. Consequently the denomination has continued to furnish Broadly Graded materials for small churches. There was no indication that churches in the general rural area needed a restricted curriculum either because of lack of leadership or insufficient number of pupils to make the ordinary number of classes in the church schools.

Comments from persons interrogated at the time of the experiment and quoted below, show that leaders in general rural areas believe that existing curricula, adequately taught, will meet the needs of average rural church schools. The existing curriculum in use by most of those questioned was the Group Graded Course of study. The comments were:

Superintendents--they liked the worship programs, the helps for officers were valuable, the materials were adequate and appropriate for each age level.

Teachers of younger children--they were adequate and easy to use, had beautiful art work, and were our own curriculum.

Teachers of older children--they were life centered, graded, interesting, and had good teacher's helps.

Teachers of youth--they were challenging, interesting, and close to life.

Teachers of adults--it gave adequate information and met the needs of adults.

Pastors--gave reasons of general excellence, appropriateness, and denominational loyalty.⁸

These comments express the attitudes of the various groups who used it.

Because of the opinions described, the author of this study has chosen to analyze a cycle of the Group Graded Curriculum to discover how nearly the material meets the criteria set up for adequate rural church curriculum. The criteria have been selected on the basis of characteristics suggested by public school and rural church leaders. It goes beyond the items quoted from the questionnaire used in the experiment with Broadly Graded Curriculum, and is believed to be more adequate. The cycle analyzed is the Junior Group Graded Course of study October, 1949-September, 1952.

⁸ "An Experiment with Broadly Graded Lessons," pp. 8-9.

CHAPTER VI

CRITERIA FOR RELIGIOUS EDUCATION IN RURAL AREAS

The curriculum for religious education must be so planned as to meet the needs of rural children in the small community. It must take into account the influences and interacting forces of rural life that affect the growth and behavior of the children. A better understanding of the children and their customs in rural life will result if study is given to their needs. These needs vary according to the conditions and circumstances of the community. In some areas there is need of better health conditions and sanitation programs. Also prevalent in many areas is the need for a soil conservation program and conservation of other natural resources. In some rural communities many homes do not furnish adequate food, clothing, and shelter to which every child has a right. Evident in other communities is the lack of cultural opportunities and adequate educational opportunities, scarcity of social contacts, lack of recreational opportunities, and inadequate spiritual guidance. All of these aspects of life are necessary for adequate living. In realizing the practical aspect of the Christian religion, the needs and problems of the rural child must be considered. An awareness for better living

conditions economically, politically, socially, and culturally for the person and for the community will initiate activity for the ideals and values necessary to the more abundant life of which Christ taught.

In adapting the curriculum taught in the rural community to rural children, the interpretive aspect of the Christian faith will be best understood if the experiences of the rural child are the starting point. Only as the child learns to apply his experiences in rural life with the example and guidance given in the gospel message can the educator expect to achieve a response. The child best understands when life situations of which he knows and has experienced are used to weigh and measure according to the standard given by Christ for better Christian living. His experiences in connection with agricultural processes, with natural phenomena in the local environment, his association with persons in his family, his neighborhood, his playmates, as they too reflect the influence of rural life in a small community, are all meaningful to him. The curriculum of Christian education by using rural experiences for illustrations, can be most effective in guiding the learner and stimulating him for a richer life. The child can gain a religious interpretation of life and grow in Christian living.

The language of the curriculum should be that used and understood by the rural child. Terms that are associated with agriculture regarding the production of grain and the raising of livestock are all familiar to his rural life. Terms associated with plant and animal life as found in the natural world of his environment are also understandable. That which he uses and experiences in his everyday life is most meaningful to him.

Beginning where the child is in regard to his needs, abilities, interests, and experiences the curriculum can guide him further into wider realms and open the gateway to a fuller life. In the phases of rural life which are not adequate and do not offer ample opportunity, religious education can fill in with creative activities in drama, art, music, and other cultural group work. The child, participating in various activities with other children, learns to plan together and to carry through a project with purpose. Sharing responsibility and cooperating with other children in Christian fellowship give opportunity for realization of his relationship to God and of commitment to God's will in all of life's activities. This purposive aspect of religion is essential, for it gives power for creative Christian living.

In the rural environment where the child is in contact with God's world of living plants and animals as well as the natural world of beauty and wonder, he can learn to express his appreciation to God in better understanding of God's plan of creating and sustaining the universe, can understand the value of water, sunshine, and soil as gifts from God for the benefit of mankind. With this feeling of appreciation can develop a dependence on God and a response to God in humility and trust. Through this emotional aspect of religion the child's love toward God becomes unlimited. The following criteria, appropriate to rural children have been set up:

1. The curriculum should meet the needs of all the children. Realizing that many will later migrate to urban areas to earn a living, the curriculum must provide skills and knowledge that will develop leadership as citizens in community affairs.¹

2. The curriculum should offer the children opportunity to utilize the resources of their immediate environment. The experiences, interests, ideas, and activities in their everyday lives should be applied and shared.²

¹ Cf. ante, pp. 24, 29.

² Cf. ante, p. 30.

3. The curriculum should provide for a variety of group as well as individual activities which make for a healthful program with periods of physical exertion, rest and relaxation, work and play.³

4. The curriculum should include creative activities giving opportunity for individual expression and development of skills, and such that provide group participation, giving practice in desirable habits and attitudes in good social living.⁴

5. The curriculum should stimulate critical thinking by giving opportunity to hear and evaluate the opinions of others and by study and discussion of problems and interests.⁵

6. The curriculum should enlarge and extend the horizon of the children's interests and experiences through stories and by research of activities and achievements of mankind in other cultures of the world at large so a better understanding of social forces and proper attitudes toward them may be attained.⁶

³ Cf. ante, p. 30.

⁴ Cf. ante, pp. 29, 34.

⁵ Cf. ante, pp. 30-31.

⁶ Cf. ante, pp. 33-34.

7. The curriculum should develop the desire to protect and preserve life in all its forms and stimulate a realization of the importance of conserving natural resources.⁷

8. The curriculum should develop an appreciation of the beauty and wonder of the natural environment resulting in a more enjoyable life. It should contain suggestions for worship that have particular reference to rural life. It should also deal with natural disaster such as storms, floods, and drought.⁸

9. The curriculum should provide opportunity for continual growth in skill subjects such as language expression and in the fine arts, such as art and music. At all times these activities should be on the level of the physical and mental development of the children.⁹

10. The curriculum should provide specific and detailed guidance to teachers in meeting the needs of rural children that are different from those of urban children.

⁷ Cf. ante, pp. 31-33.

⁸ Cf. ante, pp. 33-34.

⁹ Cf. ante, pp. 29, 34.

In dealing with activities that presuppose equipment that rural churches generally do not have, alternate plans should be provided.¹⁰

¹⁰ Cf. ante, pp. 19, 25, 47-49.

CHAPTER VII

ANALYSIS OF CURRICULA

I. DESCRIPTION OF MATERIALS

The Group Graded Curriculum for the junior age children (grades four, five, and six) is composed of the Junior Quarterly for the pupil, Child Guidance in Christian Living for the teacher, and Trails for Juniors, which is a story paper for the pupils.

Junior Quarterly is a forty-page periodical prepared by the General Board of Education of the Methodist Church that contains the lesson material for each Sunday's session for one quarter of the year. It not only contains stories and study material written for the junior age pupil, but also contains scriptural passages and suggested activities for the child in class and at home during the week. Worship helps, such as prayers, poems, Bible readings, and hymns, are also included. It is illustrated with pictures, maps, diagrams, and charts as needed.

Child Guidance in Christian Living, the teacher's guide, is a forty-eight page monthly periodical also prepared by the General Board of Education of the Methodist Church. It consists of general articles helpful to workers with children and lesson helps for each department in the

children's division--nursery, beginner, primary, and junior. It is also the source for material and suggestions for additional sessions with juniors.

For aid to the junior worker, there is an introductory article to each unit of study with the purposes listed. Information is given as to where extra material or helps may be obtained. All the Biblical material is listed that will be used, appropriate hymns are suggested, and activities for the children with needed explanations are given. Each session outlines the purpose and background reading for the teacher. Suggestions are offered on how to start the session when the children first arrive and how to carry through their study and activities. Plans for worship are included.

Trails for Juniors is an eight-page weekly story paper prepared by the General Board of Education of the Methodist Church, written on the level of the junior-age pupil's ability and understanding. It consists of stories, articles, poems, prayers, pictures, drawings, and reports of activities of children in other lands. In the planning thought is given to the unit of work being studied and the material so correlated as to add enrichment to the course of study.

These units of work are based on the three-year cycle of outlines copyrighted by the Commission on Christian

Education of the National Council of Churches of Christ in America (formerly International Council of Religious Education). For the three years, twenty-five units appear. These units, beginning with October, 1949 and continuing through September, 1952, will be found on page 70.

II. ACTIVITIES IN RELATION TO AREAS OF EXPERIENCE

The following charts tabulate the number of times that experiences particularly appropriate for rural children are offered. There are twenty-five units in the three-year cycle of curriculum. Each unit is illustrated with a chart.

At the left of the chart are listed various kinds of activities that are methods of teaching. These are explained as follows:

Use of the Bible. Bible passages are read and may be used in directed study. Certain portions may be used as memory work. The group may together read portions as unison reading. Choric readings are often a help in memory work or a help in understanding the esthetic quality of the passage. Bible passages are generally a part of every worship service and often used in the call to worship. Bible passages are often used to help in solving problems.

<u>Quarter</u>	<u>Year</u>	<u>Title of Unit</u>	<u>Number of Sessions</u>
Oct. Nov. Dec.	1949	Learning to Use My Bible Good Tidings of Great Joy	9 4
Jan. Feb. Mar.	1950	The Christian Church at Work in Japan What It Means to Be a Christian	5 10
Apr. May. June	1950	Living as Christians in the Family Songs of Praise	5 6
July, Aug. Sept.	1950	Early Hebrew Leaders Christian Uses of What We Have	9 4
Oct. Nov. Dec.	1950	The Story of the Bible We Keep Christmas	9 5
Jan. Feb. Mar.	1951	The Methodist Church in Out-of-the- Way Places Living Together as Christians My Church	4 4 4
Apr. May, June	1951	God and Man Working Together People of Courage	5 8
July, Aug. Sept.	1951	When We Worship Good Neighbors	9 5
Oct. Nov. Dec.	1951	Palestine, Land of the Bible People Christmas Time Around the World	8 5
Jan. Feb. Mar.	1952	Our Church in Latin America The Story of Jesus	4 12
Apr. May, June	1952	How the Good News Travels	10
July, Aug. Sept.	1952	This Is My Father's World Finding Facts About Alcohol Churches in Our Community	5 4 4

Using language and literature. The heading covers all activities in communications, especially reading and writing, discussions, evaluation periods, and so on.

Music. In singing, the study of hymns, learning of new hymns, the children have opportunity for self expression as well as group participation. They are given opportunity also for fellowship with, and worship of, God, through song and quiet music.

Art and construction. The heading covers the study of and appreciation for art. Creative work by the children as they construct various types of artistic objects illustrating the unit of study is included.

Records. Summaries or recordings such as notebooks, charts, scrapbooks, and final day programs are included.

Recreation. Included are activities valuable from the physical standpoint as well as the social, as games, hikes, picnics, and trips.

Research. Included are interviews, investigations, and other ways of searching for information as visits to the museum and other informative places.

Churchmanship. Activities included under the heading of Churchmanship are attending church services and becoming church members, and learning how to participate in running a church.

Stewardship. Under the heading of Stewardship are listed whatever children learn to do for others and experiences in sharing. Better living and better attitudes toward each other are part of the missionary enterprise that may be manifested through service projects in the local community, within the family group, or in other classrooms. Sharing with groups in other nations and in other culture is included through special offerings.

Across the top of the chart are listed ten areas of experience common to rural children. The activities listed at the side are the ways of teaching through which the teacher guides children's experiences in the various areas. Beginning at the left, they are explained as follows:

Natural phenomena--all natural environment including plant and animal life, climatic conditions, and topography;

Agricultural life--all agricultural items and processes;

Family life--activities and experiences of family groups;

Community life--activities and experiences of neighborhood and organizations in small communities;

Worship--all that offers opportunity for communion with God;

Group relationship--all activities in which the pupils engage together. The rural child needs opportunity for social development.

Leadership--that which gives the child an opportunity for self expression and contribution to the group.

International fellowship--includes world-wide outreach offering the child in rural areas an understanding of other peoples in other cultures;

Health--includes all that advocates the physical well-being;

Economic--includes all that promotes better standards of living.

The number of times these experiences in the various areas occur or are suggested in the Pupil's Quarterly are tabulated. The number of times these experiences in the areas are found in the teacher's magazine, Child Guidance in Christien Living, are also tabulated and distinguished with a line under the number. The areas of experience tabulated are totaled for the reader's convenience.

The summary chart follows the individual unit charts. It is a large folded chart and is a total tabulation of all the units.

Following the summary chart is a tabulation of the material found in Trails for Juniors. The number of times the various items, such as stories, poems, articles, games, and visual aid material were suggested for use with each unit, are checked.¹ The correlated items were read and evaluated in the same manner as the material contained in Junior Quarterly and in Child Guidance in Christian Living. They are tabulated in a separate chart because story papers are not generally listed as curriculum material.

The chart indicates the number of times in each unit the teacher is referred to the current issue of Trails for Juniors.²

¹ Cf. pp. 101-102.

² Cf. pp. 103-106.

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Yearly life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Recreation
<u>Learning to Use My Bible</u>										
Oct. - Nov. 1949										
TOTALS	4	2	16	6	8	1	59	20	6	1
ACTIVITIES										
USE OF THE BIBLE										
Reading				1			1	1		
Directed study	4	2		3	1		1	1		1
Memorizing				1		1	1	1		
Unison reading							1	1		
Chorus reading							1	1		
Call to worship							1	1		
USING LANGUAGE & LITERATURE										
Reading stories				8	7		1	1		
Telling stories							1	1		
Picture interpretations							1	1		
Writing on how to use the Bible							1	1		
Writing prayers							1	1		
Prayer offered							1	1		
Discussion							1	1		
Review							1	1		
Sharing & reporting							1	1		
Planning to share with others				5	4		1	1		
MUSIC										
Singing hymns							9	1		
Learning new hymns							1	1		
Listening to quiet music							1	1		
Studying a hymn							1	1		
Studying the church hymnal							1	1		
Writing a stanza of a hymn							1	1		
ART AND CONSTRUCTION										
Making Bible bookmarks							1	1		
Making a sucoah							1	1		
Arranging the worship center							1	1		
Studying pictures							1	1		
RECORDS										
ABC book on using the Bible							5	1		
RECREATION										
Playing a game							1	1		

CHART 1

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economics
<u>Good Tidings of</u> <u>Great Joy</u> Dec. 1949										
TOTALS	1	1	4	4	5	3	1	3	2	4
ACTIVITIES										
USE OF THE BIBLE										
Reading				1						
Directed study							3		1	1
Memorizing		1				1	3			
Unison reading						3	1			
Chorus reading							1			
Call to worship						1				
USING LANGUAGE & LITERATURE										
Reading stories					1				2	
Reading poems	1					3				
Picture interpretations						1				
Writing poems					1					
Writing prayers					1					
Prayer offered						3				
Discussion							3		1	
Review						1				
Sharing & reporting						1	3	2	1	
Planning to share with others			2	1	2	1				
MUSIC										
Singing hymns						4	2			
Learning new hymns							1			
Listening to quiet music						3				
Listening to records						3				
Going caroling					1					
ART AND CONSTRUCTION										
Making a worship center				1	3	1				
Arranging the worship center							4			
Seeing movies							1			
Seeing view-master reels							1			
Seeing filmstrips							1			
Seeing slides							4			
Studying pictures							4			
STEWARDSHIP										
Making gifts for church leaders							3			
Making gifts for shut-ins							3			

CHART 2

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Rural life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
<u>The Christian Church</u>										
<u>at Work in Japan</u>										
Jan. 1950										
TOTALS	1	-	-	-	-	75	22	52	4	11
ACTIVITIES										
USE OF THE BIBLE										
Reading	-	-	-	-	-	1	-	-	-	-
Directed study	-	-	-	-	-	1	-	-	4	-
Unison reading	-	-	-	-	-	1	-	-	-	-
Call to worship	-	-	-	-	-	1	-	-	-	-
USING LANGUAGE & LITERATURE										
Reading stories	1	-	-	-	-	-	-	3	6	-
Reading poems	-	-	-	-	-	-	-	-	-	-
Reading books	-	-	-	-	-	-	-	-	-	-
Picture interpretations	-	-	-	-	-	-	-	-	-	-
Writing prayers	-	-	-	-	-	-	-	-	-	-
Prayer offered	-	-	-	-	-	-	-	-	-	-
Discussion	-	-	-	-	-	-	-	-	-	-
Review	-	-	-	-	-	-	-	-	-	-
Sharing & reporting	-	-	-	-	-	-	-	-	-	-
Planning to share with others	-	-	-	-	-	-	-	-	-	-
MUSIC										
Singing hymns	-	-	-	-	-	4	1	-	-	-
Learning new hymns	-	-	-	-	-	1	1	-	-	-
ART AND CONSTRUCTION										
Making a picture map	-	-	-	-	-	-	3	-	-	-
Making Japanese decorations	-	-	-	-	-	-	-	-	-	-
Map study	-	-	-	-	-	-	-	-	-	-
Arranging a worship service	-	-	-	-	-	-	2	-	-	-
Arranging the worship center	-	-	-	-	-	-	-	-	-	-
Seeing movies	-	-	-	-	-	-	-	-	-	-
Seeing filmstrips	-	-	-	-	-	-	-	-	-	-
Seeing slides	-	-	-	-	-	-	-	-	-	-
Studying pictures	-	-	-	-	-	-	-	-	-	-
RECORDS										
Arranging a Japanese exhibit	-	-	-	-	-	-	3	-	-	-
Making a book on Japan	-	-	-	-	-	-	-	-	-	-
Giving a program for others	-	-	-	-	-	-	-	-	-	-
RESEARCH										
Finding news items on Japan	-	-	-	-	-	-	1	-	-	-
RECREATION										
Playing Japanese games	-	-	-	-	-	-	-	-	-	-
STEWARDSHIP										
Giving an offering	-	-	-	-	-	-	-	-	-	-

CHART 3

TITLE OF UNIT	AREAS OF EXPERIENCE													
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic				
<u>What It Means to Be a Christian</u> Feb. - Mar. 1950														
TOTALS	1	4	10	15	57	11	62	5	4	7	2	-	-	-
ACTIVITIES														
USE OF THE BIBLE														
Reading	-	-	1	-	-	-	3	3	-	-	-	-	-	-
Directed study	-	-	1	1	2	-	1	1	-	-	-	-	-	-
Memorizing	-	-	-	-	-	-	2	2	-	-	-	-	-	-
Choric reading	-	-	-	-	-	-	1	1	-	-	-	-	-	-
Call to worship	-	-	-	5	6	-	-	-	-	-	-	-	-	-
Solving problems	-	-	-	-	-	-	-	-	-	-	-	-	-	-
USING LANGUAGE & LITERATURE														
Reading stories	1	5	4	7	-	1	18	-	-	7	-	-	-	-
Reading poems	-	-	-	-	-	1	1	-	-	-	-	-	-	-
Telling stories	-	-	-	-	-	1	1	-	-	1	-	-	-	-
Picture interpretations	-	-	-	-	-	-	1	-	-	-	-	-	-	-
Writing a play	-	-	-	-	-	-	1	-	-	-	-	-	-	-
Writing a litany	-	-	-	-	-	-	1	-	-	-	-	-	-	-
Writing a prayer	-	-	-	-	-	-	1	-	-	-	-	-	-	-
Prayer offered	-	-	-	-	-	-	9	-	-	-	-	-	-	-
Discussion	-	-	-	-	-	-	1	-	-	-	-	-	-	-
Review	-	-	-	-	-	-	1	-	-	-	-	-	-	-
Sharing & reporting	-	-	-	-	-	-	1	-	-	-	-	-	-	-
Planning to share with others	-	-	-	-	-	-	1	-	-	-	-	-	-	-
MUSIC														
Singing hymns	-	-	-	-	-	10	-	5	-	-	-	-	-	-
Learning new hymns	-	-	-	-	-	2	-	1	-	-	-	-	-	-
Listening to quiet music	-	-	-	-	-	1	-	-	-	-	-	-	-	-
Hymn story	-	-	-	-	-	1	-	-	-	-	-	-	-	-
Hymn study	-	-	-	-	-	1	-	-	-	-	-	-	-	-
ART AND CONSTRUCTION														
Arranging a worship service	-	-	-	-	-	1	2	-	-	-	-	-	-	-
Arranging the worship center	-	-	-	-	-	1	2	-	-	-	-	-	-	-
Seeing slides	-	-	-	-	-	2	2	-	-	-	-	-	-	-
Studying pictures	-	-	-	-	-	7	7	-	-	1	-	-	-	-
RESEARCH														
Interviewing persons	-	-	-	-	-	-	1	-	-	-	-	-	-	-
CHURCHMANSHIP														
Planning to join the church	-	-	-	-	-	-	1	-	-	-	-	-	-	-
Signing a commitment card	-	-	-	-	-	-	1	-	-	-	-	-	-	-
Attending church services	-	-	-	-	-	-	1	-	-	-	-	-	-	-
STEWARDSHIP														
Giving an offering	-	-	-	-	-	-	1	-	-	-	-	-	-	-

CHART 4

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economics
<u>Living as Christians</u> <u>in the Family</u> Apr. - May 1950										
TOTALS	3	5	1	16	3	10	2	22	4	35
ACTIVITIES										
USE OF THE BIBLE										
Reading	-	-	1	5	-	-	-	-	-	-
Directed study	-	-	2	3	3	-	-	-	-	-
Memorizing	-	-	-	1	-	-	-	-	-	-
Solving problems	-	-	-	4	6	-	-	-	-	-
USING LANGUAGE & LITERATURE										
Reading stories	-	-	2	1	4	1	1	-	-	-
Reading poems	3	-	-	-	-	-	-	-	-	1
Picture interpretations	-	-	-	-	-	-	1	-	-	-
Writing stories	-	-	-	-	-	-	1	-	-	-
Prayer offered	-	-	-	-	-	-	1	-	-	-
Organizing a play	-	-	-	-	-	-	1	-	-	-
Discussion	-	-	-	-	-	-	1	-	-	-
Review	-	-	-	-	-	-	1	-	-	-
Sharing & reporting	-	-	-	1	-	-	-	-	-	-
Planning to share with others	-	-	-	-	-	-	-	-	-	-
MUSIC										
Singing hymns	-	-	-	-	-	-	3	-	-	-
ART AND CONSTRUCTION										
Making a mazzash	-	-	-	-	-	-	-	1	-	-
Arranging worship for at home	-	-	-	-	-	-	-	1	-	-
Arranging the worship center	-	-	-	-	-	1	-	-	-	-
Studying pictures	-	-	-	-	-	-	-	1	-	-
RECORDS										
Giving a program for parents	-	-	-	-	-	-	-	1	1	-
RESEARCH										
Finding material for worship	-	-	-	-	-	-	-	1	1	-

CHART 5

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Skills	Records
<u>Songs of Praise</u>										
May - June 1950										
TOTALS	20	7	2	-	6	-	1	23	14	44
ACTIVITIES										
USE OF THE BIBLE										
Reading	9	-	2	-	-	-	-	-	-	-
Directed study	6	-	-	-	-	-	-	-	-	-
Memorizing	-	-	-	-	-	1	1	1	-	-
Union reading	-	-	-	-	-	-	-	1	1	-
Choric reading	-	-	-	-	-	-	-	-	-	-
Call to worship	-	-	-	-	-	-	-	-	-	-
USING LANGUAGE & LITERATURE										
Reading stories	4	1	-	-	-	-	1	-	3	-
Reading poems	1	1	-	-	-	-	1	-	1	-
Picture interpretations	-	-	-	-	-	-	1	-	1	-
Writing a Psalm	-	-	-	-	1	-	-	-	-	-
Prayer offered	-	-	-	-	1	-	-	-	-	-
Discussion	-	-	-	-	-	-	-	-	-	-
Review	-	-	-	-	-	-	-	-	-	-
Sharing & reporting	-	-	-	-	2	-	-	-	-	-
Planning to share with others	-	-	-	-	-	-	-	-	-	-
MUSIC										
Singing hymns	-	1	-	-	-	-	5	-	3	-
Learning new hymns	-	-	-	-	-	-	1	-	-	-
Listening to quiet music	-	-	-	-	-	-	1	-	1	-
Studying the church hymnal	-	-	-	-	-	-	1	-	1	-
Chanting a Psalm	-	-	-	-	-	-	-	-	1	-
Writing music for a Psalm	-	-	-	-	-	-	-	-	-	-
ART AND CONSTRUCTION										
Making carbon leaf prints	-	-	-	-	1	-	-	1	1	-
Making sun and cloud pictures	-	-	-	-	1	-	-	1	1	-
Making a frieze for a Psalm	-	-	-	-	-	-	-	1	1	-
Making models of instruments	-	-	-	-	-	-	-	1	1	-
Block printing stars	-	-	-	-	-	-	-	1	1	-
Painting scenes for a hymn	-	-	-	-	-	-	-	1	1	-
Arranging a worship service	-	-	-	-	-	-	-	-	-	-
Arranging the worship center	-	1	-	-	-	-	-	-	-	-
Seeing movies	-	-	-	-	-	-	-	-	1	-
Seeing a filmstrip	-	-	-	-	-	-	-	-	1	-
Studying pictures	-	-	-	-	-	-	-	-	-	-
RESEARCH										
Observing the world of nature	-	-	-	-	-	-	-	1	1	-
CHURCHMANSHIP										
Having worship outdoors	-	-	-	-	1	-	-	1	-	-

CHART 6

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
<u>Christian Uses of</u> <u>What We Have</u> Sept. 1950										
TOTALS	5	1	-	-	4	5	5	5	6	1
ACTIVITIES										
USE OF THE BIBLE										
Reading	2	-	-	-	-	-	-	-	-	1
Directed study	1	1	-	-	1	1	1	1	-	2
Memorizing	-	-	-	-	-	-	1	1	-	-
Unison reading	-	-	-	-	-	-	1	1	-	-
Call to worship	-	-	-	-	-	-	-	-	-	1
Solving problems	-	-	-	-	-	-	-	-	-	-
USING LANGUAGE & LITERATURE										
Reading stories	1	-	-	-	1	1	2	2	1	-
Reading poems	-	-	-	-	-	-	1	1	-	-
Picture interpretations	-	-	-	-	-	-	2	1	-	-
Writing prayers	-	-	-	-	-	-	1	1	-	-
Prayer offered	-	-	-	-	1	-	-	-	-	-
Hearing book review recordings	-	-	-	-	-	-	-	-	-	-
Discussion	-	-	-	-	-	-	1	1	-	-
Review	-	-	-	-	-	-	1	1	-	-
Sharing & reporting	-	-	-	-	1	1	1	1	-	-
Planning to share with others	-	-	-	-	-	-	-	-	-	-
MUSIC										
Singing hymns	-	-	-	-	-	-	1	2	1	1
Learning new hymns	-	-	-	-	-	-	-	-	-	-
ART AND CONSTRUCTION										
Drawing pictures	-	-	-	-	-	-	-	1	1	-
Arranging a worship service	-	-	-	-	-	-	-	-	1	-
Arranging the worship center	-	-	-	-	-	-	-	-	-	-
Seeing filmstrips	1	-	-	-	1	-	-	-	-	-
Studying pictures	-	-	-	-	-	-	-	-	-	-
RECORDS										
Making charts	-	-	-	-	-	-	-	2	2	-
RECREATION										
Playing games	-	-	-	-	1	-	-	-	1	-
Going on a picnic	-	-	-	-	-	-	-	-	-	-
STEWARDSHIP										
Working on a service project	-	-	-	-	-	2	-	1	2	-
Giving an offering	-	-	-	-	-	-	-	-	-	-

CHART 8

TITLE OF UNIT	AREAS OF EXPERIENCE										
	Natural phenomena	Agricultural life	Family life	Community life	Work	Group relationships	Leadership	International fellowship	Health	Science	
<u>The Story of the Bible</u>											
Oct. - Nov. 1950											
TOTALS	8 2	2	4	2	3	1	3 40	17 82	1	2	5 1
ACTIVITIES											
USE OF THE BIBLE											
Reading	-	-	-	1	-	-	1	2	-	-	-
Directed study	5	1	-	1	-	-	1	2	-	-	-
Memorizing	-	-	-	1	-	-	1	2	-	-	-
Union reading	-	-	-	-	-	-	1	2	-	-	-
Call to worship	-	-	-	-	-	-	1	2	-	-	-
USING LANGUAGE & LITERATURE											
Reading stories	2	1	-	1	-	3	1	10	-	1	1
Reading poems	-	-	-	-	-	-	1	10	-	-	-
Telling stories	-	-	-	-	-	-	1	10	-	-	-
Picture interpretations	-	-	-	-	-	-	1	10	-	-	-
Listening to story recordings	-	-	-	-	-	-	1	10	-	-	-
Writing plays	-	-	-	-	-	-	1	10	-	-	-
Writing prayers	-	-	-	-	-	-	1	10	-	-	-
Prayer offered	-	-	-	-	-	-	1	10	-	-	-
Dramatizing plays	-	-	-	-	-	-	1	10	-	-	-
Discussion	-	-	-	-	-	-	1	10	-	-	-
Review	-	-	-	-	-	-	1	10	-	-	-
Sharing & reporting	-	-	-	-	-	-	1	10	-	-	-
Planning to share with others	-	-	-	-	-	-	1	10	-	-	-
MUSIC											
Singing hymns	1 1	-	-	-	-	-	1	2	-	-	-
Learning new hymns	-	-	-	-	-	-	1	2	-	-	-
Listening to quiet music	-	-	-	-	-	-	1	2	-	-	-
ART AND CONSTRUCTION											
Making stone, wax, clay tablets	-	-	-	-	-	-	1	2	-	-	-
Making papyrus rolls	-	-	-	-	-	-	1	2	-	-	-
Making illuminated writing	-	-	-	-	-	-	1	2	-	-	-
Making a diorama	-	-	-	-	-	-	1	2	-	-	-
Map study	-	-	-	-	-	-	1	2	-	-	-
Arranging the worship center	-	-	-	-	-	-	1	2	-	-	-
Seeing movies	-	-	-	-	-	-	1	2	-	-	-
Seeing a filmstrip	-	-	-	-	-	-	1	2	-	-	-
Seeing viewmaster reels	-	-	-	-	-	-	1	2	-	-	-
Using picture post cards	-	-	-	-	-	-	1	2	-	-	-
Using Braille cards	-	-	-	-	-	-	1	2	-	-	-
Studying pictures	-	-	-	-	-	-	1	2	-	-	-
RECORDS											
Arranging picture exhibits	-	-	-	-	-	-	1	2	-	-	-
Arranging a Bible exhibit	-	-	-	-	-	-	1	2	-	-	-
Giving a program for others	-	-	-	-	-	-	1	2	-	-	-
RECREATION											
Playing a game	-	-	-	-	-	-	1	2	-	-	-
RESEARCH											
Visiting a museum or library	-	-	-	-	-	-	1	2	-	-	-
Visiting a Jewish Synagogue	-	-	-	-	-	-	1	2	-	-	-
STEWARDSHIP											
Giving an offering	-	-	-	-	-	-	1	2	-	-	-

CHART 9

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economics
<u>We Keep Christmas</u>										
Dec. 1950										
TOTALS	-	-	2	4	3	6	6	26	1	37
ACTIVITIES										
USE OF THE BIBLE										
Reading	-	-	1	-	1	1	1	3	-	-
Directed study	-	-	-	-	-	-	-	-	-	-
Memorizing	-	-	-	-	-	-	-	4	-	-
Unison reading	-	-	-	-	-	-	-	1	-	-
Call to worship	-	-	-	-	-	-	-	1	-	-
USING LANGUAGE & LITERATURE										
Reading stories	-	-	1	-	2	-	-	1	-	-
Reading poems	-	-	-	1	1	-	-	-	-	-
Picture interpretations	-	-	-	-	-	-	-	-	-	-
Prayer offered	-	-	-	-	-	-	-	-	-	-
Dramatizing a story	-	-	-	-	-	-	-	-	-	-
Discussion	-	-	-	-	-	-	-	-	-	-
Review	-	-	-	-	-	-	-	-	-	-
Sharing & reporting	-	-	-	-	-	-	-	-	-	-
Planning to share with others	-	-	-	-	2	1	-	1	-	-
MUSIC										
Singing hymns	-	-	-	-	-	-	-	5	-	-
Learning new hymns	-	-	-	-	-	-	-	-	-	-
Listening to quiet music	-	-	-	-	-	-	-	-	-	-
Singing Christmas carols	-	-	-	-	-	-	-	-	-	-
ART AND CONSTRUCTION										
Making figures for a creche	-	-	-	-	-	-	-	-	-	-
Drawing pictures	-	-	-	-	1	-	-	-	-	-
Arranging the worship center	-	-	-	-	-	-	-	-	-	-
Seeing movies	-	-	-	-	-	-	-	-	-	-
Seeing slides	-	-	-	-	-	-	-	-	-	-
Studying pictures	-	-	-	-	1	-	-	-	-	-
RECREATION										
Finding games	-	-	-	-	1	-	-	-	-	-
STEWARDSHIP										
Projects for community needs	-	-	-	-	-	-	-	-	-	-

CHART 10

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
<u>The Methodist Church</u>										
<u>in Out-of-the-Way Places</u>										
Jan. 1951										
TOTALS	2	-	1	-	2	3	5	1	-	35
11	27	-	2	1	1	2	-	2	-	2
ACTIVITIES										
USE OF THE BIBLE										
Reading	1	-	-	-	-	-	-	-	-	-
Memorizing	-	-	-	-	-	-	-	-	-	-
Unison reading	-	-	-	-	-	-	-	-	-	-
Call to worship	-	-	-	-	-	-	-	-	-	-
USING LANGUAGE & LITERATURE										
Reading stories	2	-	1	-	2	-	3	1	-	1
Picture interpretations	-	-	-	-	-	-	-	-	-	-
Planning a play	-	-	-	-	-	-	-	-	-	-
Dramatizing a play	-	-	-	-	-	-	-	-	-	-
Prayer offered	-	-	-	-	-	-	-	-	-	-
Discussion	-	-	-	-	-	-	-	-	-	-
Review	-	-	-	-	-	-	-	-	-	-
Sharing & reporting	-	-	-	-	-	-	-	-	-	-
Planning to share with others	-	-	-	-	-	-	-	-	-	-
MUSIC										
Singing hymns	-	-	-	-	-	-	-	-	-	-
Learning new hymns	-	-	-	-	-	-	-	-	-	-
Listening to quiet music	-	-	-	-	-	-	-	-	-	-
Hymn story	-	-	-	-	-	-	-	-	-	-
ART AND CONSTRUCTION										
Map study	-	-	-	-	-	-	-	-	-	-
Sketching pictographs	-	-	-	-	-	-	-	-	-	-
Arranging the worship center	-	-	-	-	-	-	-	-	-	-
Making posters	-	-	-	-	-	-	-	-	-	-
Seeing movies	-	-	-	-	-	-	-	-	-	-
Seeing filmstrips	-	-	-	-	-	-	-	-	-	-
Studying pictures	-	-	-	-	-	-	-	-	-	-
STEWARDSHIP										
Presenting an offering	-	-	-	-	-	-	-	-	-	-

CHART 11

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Recreation
<u>Living Together</u> <u>As Christians</u> Feb. 1951										
TOTALS	-	-	-	8 4	15 4	- 22	2 21	- 1	-	1 -
ACTIVITIES										
USE OF THE BIBLE										
Reading	-	-	-	1 -	- -	- -	- -	- -	- -	- -
Directed study	-	-	-	1 -	1 -	- -	- 1	- -	- -	1 -
Unison reading	-	-	-	- -	- -	- 10	- -	- -	- -	- -
Call to worship	-	-	-	- -	- -	- -	- -	- -	- -	- -
Solving problems	-	-	-	4 -	6 -	- -	- -	- -	- -	- -
USING LANGUAGE & LITERATURE										
Reading stories	-	-	-	2 1	4 1	- 1	- 4	- -	- -	- -
Reading poems	-	-	-	- 1	- -	- 1	- -	- -	- -	- -
Reading books	-	-	-	- 1	- -	- 1	- 2	- 1	- -	- -
Telling stories	-	-	-	- -	- 1	- 1	- -	- -	- -	- -
Picture interpretations	-	-	-	- -	3 -	- 2	- -	- -	- -	- -
Writing prayers	-	-	-	- -	- -	- 2	- -	- -	- -	- -
Prayer offered	-	-	-	- -	- -	- 2	- -	- -	- -	- -
Hearing a story recording	-	-	-	- -	- -	- 1	- 1	- -	- -	- -
Discussion	-	-	-	- -	1 -	- -	- 1	- -	- -	- -
Review	-	-	-	- -	- -	- -	- 1	- -	- -	- -
Sharing & reporting	-	-	-	- -	- -	- -	- 1	- -	- -	- -
Planning to share with others	-	-	-	2 -	- -	- -	- 1	- -	- -	- -
MUSIC										
Singing hymns	-	-	-	- -	- -	- 1	- 1	- -	- -	- -
Learning new hymns	-	-	-	- -	- -	- 1	- 1	- -	- -	- -
Listening to quiet music	-	-	-	- -	- -	- 1	- 1	- -	- -	- -
ART AND CONSTRUCTION										
Seeing movies	-	-	-	- -	- -	- 1	- 1	- -	- -	- -
Studying pictures	-	-	-	- -	- -	- 1	- 1	- -	- -	- -

CHART 12

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Recreation	Economics
<u>My Church</u>										
Mar. 1951										
TOTALS	1	1	-	2	2	4	1	35	6	36
ACTIVITIES										
USE OF THE BIBLE										
Reading	-	-	-	-	-	-	-	1	-	-
Directed study	-	-	-	-	-	2	-	-	1	-
Memorizing	-	-	-	-	-	-	1	-	-	-
Union reading	-	-	-	-	-	-	1	-	-	-
Call to worship	-	-	-	-	-	-	1	-	-	-
USING LANGUAGE & LITERATURE										
Reading stories	-	-	-	-	-	2	-	-	1	-
Reading poems	1	-	-	-	-	-	-	-	-	-
Telling stories	-	1	-	-	-	-	-	-	-	-
Picture interpretations	-	-	-	-	-	-	-	-	-	-
Repeating "Our Creed"	-	-	-	-	-	-	-	-	-	-
Prayer offered	-	-	-	-	-	-	-	-	-	-
Discussion	-	-	-	-	-	-	-	-	-	-
Review	-	-	-	-	-	-	-	-	-	-
Sharing & reporting	-	-	-	-	-	-	-	-	-	-
Planning to share with others	-	-	-	1	2	-	-	-	-	-
MUSIC										
Singing hymns	-	-	-	-	-	-	1	-	-	-
Learning new hymns	-	-	-	-	-	-	1	-	-	-
Listening to quiet music	-	-	-	-	-	-	1	-	-	-
Using the church hymnal	-	-	-	-	-	-	1	-	-	-
ART AND CONSTRUCTION										
Arranging the worship center	-	-	-	-	-	-	1	-	-	-
Studying pictures	-	-	-	-	-	-	1	-	-	-
RESEARCH										
Interviewing people	-	-	-	-	-	-	2	2	-	-
CHURCHMANSHIP										
Attending church services	-	-	-	1	-	-	-	1	-	-
STEWARDSHIP										
Purchasing a lily	-	-	-	-	-	-	-	-	-	-
Giving an offering	-	-	-	-	-	-	-	-	-	-

CHART 13

TITLE OF UNIT	AREAS OF EXPERIENCE																	
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic								
<u>God and Man</u> <u>Working Together</u> April 1961																		
TOTALS	16	10	4	1	8	1	5	-	24	1	35	1	1	-	-	5	-	7
ACTIVITIES																		
USE OF THE BIBLE																		
Reading	6	-	2	-	-	-	-	-	1	-	-	-	-	-	-	-	3	-
Directed study	6	2	-	1	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Unison reading	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Chorus reading	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Call to worship	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Solving problems	1	-	-	-	3	-	4	-	1	-	1	-	-	-	-	3	-	2
USING LANGUAGE & LITERATURE																		
Reading stories	3	-	2	-	4	-	-	-	1	-	1	-	-	-	-	2	-	2
Reading poems	-	1	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Telling stories	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Picture interpretations	-	1	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Writing stories	-	1	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Writing prayers	-	1	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Prayer offered	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Listening to story recordings	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Discussion	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Review	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Sharing & reporting	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Planning to share with others	-	-	-	-	1	1	1	-	1	-	1	-	-	-	-	-	-	-
MUSIC																		
Singing hymns	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Learning new hymns	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Listening to quiet music	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
ART AND CONSTRUCTION																		
Drawing pictures for a frieze	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Making posters	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Arranging the worship center	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Seeing movies	-	1	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Seeing slides	-	1	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Seeing filmstrips	-	1	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Studying pictures	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
RECORDS																		
Making list of natural laws	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
RESEARCH																		
Interviewing Christian workers	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-
Finding God's natural laws	-	-	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-

CHART 14

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
<u>People of Courage</u>										
May - June 1951										
TOTALS	32	42	105	22	22	60	45	11	-	12
ACTIVITIES										
USE OF THE BIBLE										
Reading	2	1	2	1	2	-	1	-	-	1
Directed study	-	-	-	-	-	-	-	-	-	-
Unison reading	-	-	-	-	-	10	4	2	-	-
Call to worship	-	-	-	-	-	10	-	-	-	-
USING LANGUAGE & LITERATURE										
Reading stories	12	2	1	-	1	-	10	-	-	4
Reading poems	-	-	-	-	-	-	-	-	-	-
Reading plays	-	1	2	2	-	-	4	-	-	-
Telling stories	-	-	-	-	-	-	10	-	-	-
Dramatizing stories	-	-	-	-	-	-	10	-	-	-
Picture interpretations	-	-	-	-	-	-	10	-	-	-
Prayer offered	-	-	-	-	-	-	10	-	-	-
Discussion	-	-	-	-	-	-	10	-	-	-
Review	-	-	-	-	-	-	10	-	-	-
Sharing & reporting	-	-	6	10	1	-	-	-	-	-
Planning to share with others	-	-	-	-	-	-	-	-	-	-
MUSIC										
Singing hymns	-	-	-	-	-	10	-	-	-	-
Learning new hymns	-	-	-	-	-	10	-	-	-	-
Listening to quiet music	-	-	-	-	-	10	-	-	-	-
ART AND CONSTRUCTION										
Making puppets	-	-	-	-	-	-	10	-	-	-
Making shadow plays	-	-	-	-	-	-	10	-	-	-
Making pantomimes	-	-	-	-	-	-	10	-	-	-
Making posters	-	-	-	-	-	-	10	-	-	-
Making Bible bookmarks	-	-	-	-	-	-	10	-	-	-
Map study	-	-	-	-	-	-	10	-	-	-
Arranging the worship center	-	-	-	-	-	-	10	-	-	-
Seeing movies	-	-	-	-	-	-	10	-	-	-
Studying pictures	-	-	-	-	-	-	10	-	-	-
RECORDS										
Making a record book	-	-	-	-	-	-	1	-	-	-
Giving a program for parents	-	-	-	-	-	-	1	-	-	-

CHART 15

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
<u>When We Worship</u>										
July - Aug. 1951										
TOTALS	9	-	-	5	6	2	1	80	10	64
ACTIVITIES										
USE OF THE BIBLE										
Reading	-	-	-	-	-	-	1	1	-	-
Directed study	5	-	-	-	-	-	1	1	-	-
Memorizing	-	-	-	1	-	-	1	1	-	-
Unison reading	-	-	-	-	-	-	1	1	-	-
Call to worship	-	-	-	-	-	-	1	1	-	-
USING LANGUAGE & LITERATURE										
Reading stories	4	-	-	3	2	-	1	1	-	-
Picture interpretations	-	-	-	-	-	-	1	1	-	-
Writing a Psalm	-	-	-	-	-	-	1	1	-	-
Writing prayers	-	-	-	-	-	-	1	1	-	-
Prayer offered	-	-	-	-	-	-	1	1	-	-
Discussion	-	-	-	-	-	-	1	1	-	-
Review	-	-	-	-	-	-	1	1	-	-
Sharing & reporting	-	-	-	-	-	-	1	1	-	-
Planning to share with others	-	-	-	1	-	-	-	-	-	-
MUSIC										
Singing hymns	-	-	-	-	-	-	1	1	-	-
Learning new hymns	-	-	-	-	-	-	1	1	-	-
Listening to quiet music	-	-	-	-	-	-	1	1	-	-
Chanting & lullabies	-	-	-	-	-	-	1	1	-	-
Using the church hymnal	-	-	-	-	-	-	1	1	-	-
Listening to a recording	-	-	-	-	-	-	1	1	-	-
ART AND CONSTRUCTION										
Making spatter print designs	-	-	-	-	2	-	-	1	-	-
Making friezes	-	-	-	-	-	-	-	1	-	-
Arranging a worship service	-	-	-	-	-	-	-	1	-	-
Arranging the worship center	-	-	-	-	-	-	-	1	-	-
Studying pictures	-	-	-	-	-	-	-	1	-	-
RECORDS										
Tabulating private worship	-	-	-	-	1	-	-	1	-	-
Collecting prayers	-	-	-	-	1	-	-	1	-	-
RECREATION										
Playing a game	-	-	-	-	-	-	-	1	-	-
CHURCHMANSHIP										
Directing church attendance	-	-	-	-	-	-	-	2	-	-
Checking church attendance	-	-	-	-	-	-	-	1	-	-
Examining church bulletins	-	-	-	-	-	-	-	1	-	-
STEWARDSHIP										
Arranging worship room	-	-	-	-	-	-	-	1	-	-
Giving an offering	-	-	-	-	-	-	-	1	-	-

CHART 16

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
<u>Good Neighbors</u>										
Sept. 1951										
TOTALS	- 1	5 -	4 -	23 15	- 34	5 20	- 4	2 -	1 1	1 -
ACTIVITIES										
USE OF THE BIBLE										
Reading	- -	- -	- -	2 1	- -	- -	- -	- -	- -	- -
Directed study	- -	1 -	2 -	3 2	- -	- -	- -	1 -	1 -	1 -
Memorizing	- -	- -	- -	- -	- -	4 3	- -	- -	- -	- -
Unison reading	- -	- -	- -	- -	- -	- -	1 -	- -	- -	- -
Choric reading	- -	- -	- -	- -	- -	4 -	- -	1 -	- -	- -
Call to worship	- -	- -	- -	- -	7 -	- -	- -	- -	- -	- -
Solving problems	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -
USING LANGUAGE & LITERATURE										
Reading stories	- -	2 -	2 -	6 1	- 1	- 2	- -	1 -	- -	- -
Telling stories	- -	- -	- -	- -	- 3	- 3	- -	- -	1 -	- -
Picture interpretations	- -	- -	- -	- -	- 2	- -	- -	- -	- -	- -
Writing stories	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -
Writing poems	- -	- -	- -	- -	- 2	- -	- -	- -	- -	- -
Writing prayers	- -	- -	- -	- -	- 2	- -	- -	- -	- -	- -
Prayer offered	- -	- -	- -	- -	- 2	- -	- -	- -	- -	- -
Dramatizing stories	- -	- -	- -	- -	- 2	- -	- -	- -	- -	- -
Discussion	- -	- -	- -	- -	- 2	- 4	- -	- -	- -	- -
Review	- -	- -	- -	- -	- 2	- 2	- -	- -	- -	- -
Sharing & reporting	- -	- -	- -	- -	- 2	- 2	- 1	- -	- -	- -
Planning to share with others	- -	- -	- -	2 5	- -	- -	- 1	- -	- -	- -
MUSIC										
Singing hymns	- -	- -	- -	- -	- 5	- -	- -	- -	- -	- -
Learning new hymns	- -	- -	- -	- -	- 4	- -	- -	- -	- -	- -
Listening to quiet music	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -
ART AND CONSTRUCTION										
Making posters	- -	- -	- -	1 1	- -	- 1	- -	- -	- -	- -
Arranging the worship center	- 1	- -	- -	- -	- 4	- 2	- -	- -	- -	- -
Seeing movies	- -	- -	- -	- 1	- -	- 2	- -	- -	- -	- -
Studying pictures	- -	- -	- -	- -	- 1	- 2	- -	- -	- -	- -
CHURCHMANSHIP										
Visiting church of another race	- -	- -	- -	- 1	- -	- 1	- -	- -	- -	- -

CHART 17

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Recreation
<u>Palestine, Land</u> <u>of the Bible People</u> Oct. - Nov. 1951										
TOTALS	15	12	10	9	8	1	50	178	7	5
ACTIVITIES										
USE OF THE BIBLE										
Reading	-	-	-	2	-	-	-	2	-	-
Directed study	5	4	-	3	-	-	-	-	-	5
Memorizing	1	-	-	2	-	-	-	3	-	-
Unison reading	-	-	-	-	-	-	10	10	-	-
Choric reading	-	-	-	-	-	-	3	10	-	-
Call to worship	-	-	-	-	-	-	3	-	-	-
USING LANGUAGE & LITERATURE										
Reading stories	8	8	-	5	3	2	10	2	-	-
Reading poems	3	-	-	-	-	-	-	-	-	-
Telling stories	-	-	-	-	-	-	1	1	-	-
Picture interpretations	-	-	-	-	-	-	1	1	-	-
Writing a prayer litany	-	-	-	-	-	-	3	1	-	-
Prayer offered	-	-	-	-	-	-	1	1	-	-
Dramatizing a Psalm	-	-	-	-	-	-	1	1	-	-
Discussion	-	-	-	-	-	-	1	1	-	-
Review	-	-	-	-	-	-	1	1	-	-
Sharing & reporting	-	-	-	-	-	-	1	1	-	-
Planning to share with others	-	-	-	2	-	-	2	2	-	-
MUSIC										
Singing hymns	-	-	-	-	-	-	3	1	-	-
Listening to quiet music	-	-	-	-	-	-	1	-	-	-
Reading a hymn	-	-	-	-	-	-	1	-	-	-
Hymn story	-	-	-	-	-	-	1	-	-	-
Chanting a Psalm	-	-	-	-	-	-	-	1	-	-
ART AND CONSTRUCTION										
Map study	-	-	-	-	-	-	1	1	-	-
Making a map	-	-	-	1	-	-	-	1	-	-
Dramatizing the Suseoth	-	-	-	-	-	-	-	1	-	-
Arranging the worship center	-	-	-	-	-	-	3	1	-	-
Seeing viewmaster reels	-	-	-	-	-	-	1	1	-	-
Studying pictures	-	-	-	-	-	-	1	1	-	-
RECREATION										
Playing a game	-	-	-	-	-	-	-	4	-	-
RESEARCH										
Finding new items of Israel	-	-	-	1	-	-	-	-	-	-
Finding pictures of products	-	-	-	1	-	-	-	3	-	-
Finding pictures of workers	-	-	-	1	-	-	-	3	-	-

CHART 18

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
<u>Christmas Time</u> <u>Around the World</u> Dec. 1951										
TOTALS	5	1	1	-	1	5	40	26	2	1
ACTIVITIES										
USE OF THE BIBLE										
Reading	1	-	-	-	-	-	2	-	1	-
Directed study	3	-	-	-	-	-	1	-	-	-
Memorizing	-	-	-	-	-	-	1	-	-	-
Unison reading	-	-	-	-	-	-	1	-	-	-
Call to worship	-	-	-	-	-	-	1	-	-	-
USING LANGUAGE & LITERATURE										
Reading stories	-	1	1	-	-	5	2	-	1	1
Reading poems	-	-	-	-	-	-	1	-	-	-
Telling stories	-	-	-	-	-	-	1	-	-	-
Writing prayers	-	-	-	-	-	-	1	-	-	-
Prayer offered	-	-	-	-	-	-	1	-	-	-
Discussion	-	-	-	-	-	-	1	-	-	-
Sharing & reporting	-	-	-	-	-	-	1	-	-	-
Planning to share with others	-	-	-	-	-	-	1	-	-	-
MUSIC										
Singing hymns	-	-	-	-	-	-	5	1	-	-
Learning new hymns	-	-	-	-	-	-	1	-	-	-
Listening to quiet music	-	-	-	-	-	-	1	-	-	-
Listening to hymn recordings	-	-	-	-	-	-	1	-	-	-
Hymn story	-	-	-	-	-	-	1	-	-	-
ART AND CONSTRUCTION										
Planning a worship service	-	-	-	-	-	-	1	-	-	-
Arranging the worship center	-	-	-	-	-	-	4	-	-	-
Seeing filmstrips	-	-	-	-	-	-	1	-	-	-
Studying pictures	-	-	-	-	-	-	1	-	-	-
RECORDS										
Making a "Book of Christmas"	-	-	-	-	-	-	-	2	-	-
RESEARCH										
Finding Christmas pictures	-	-	-	-	-	-	1	2	-	-
STEWARDSHIP										
Dedicating a gift offering	-	-	-	-	-	-	1	-	-	-

CHART 19

TITLE OF UNIT	AREAS OF EXPERIENCE										
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic	
<u>Our Church in</u> <u>Latin America</u> Jan. 1952											
TOTALS	1	5	6	7	2	26	31	3	4	7	7
ACTIVITIES											
USE OF THE BIBLE											
Reading	-	-	-	-	1	1	2	-	-	-	-
Directed study	-	2	-	-	-	1	-	-	-	3	1
Unison reading	-	-	-	-	1	1	-	-	-	-	-
USING LANGUAGE & LITERATURE											
Reading stories	1	1	1	-	2	-	2	-	4	4	3
Reading poems	-	-	-	-	-	1	-	-	-	-	-
Reading story books	-	-	-	-	-	1	-	-	-	-	-
Telling stories	-	-	-	1	-	2	2	-	1	1	2
Picture interpretations	-	-	1	-	1	2	2	-	2	1	1
Writing letters	-	-	-	-	-	2	2	-	-	-	-
Prayer offered	-	-	2	-	-	2	2	-	-	2	2
Discussion	-	-	-	-	-	1	1	-	-	-	-
Review	-	-	-	-	-	1	2	1	-	-	-
Sharing & reporting	-	-	-	-	-	2	4	1	-	-	-
Planning to share with others	-	-	-	2	-	-	4	-	3	-	-
MUSIC											
Singing hymns	-	-	-	-	-	4	-	-	-	-	-
Learning new hymns	-	-	-	-	-	1	2	-	-	-	-
Listening to quiet music	-	-	-	-	-	2	-	-	-	-	-
ART AND CONSTRUCTION											
Map study	-	-	-	-	-	1	2	-	-	-	-
Arranging the worship center	-	-	-	-	-	2	-	-	-	-	-
Seeing slides	-	-	1	-	-	2	1	-	1	-	1
Seeing viewmaster reels	-	-	-	-	-	2	2	-	2	-	-
Studying pictures	-	-	1	-	-	2	2	-	2	-	-
RECORDS											
Taking community snapshots	-	-	-	-	-	-	1	-	-	-	-
STEWARDSHIP											
Dedicating gifts for others	-	-	-	-	-	1	-	-	1	-	-

CHART 20

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Heritage	Secular
<u>The Story of Jesus</u>										
Feb. - Mar. - Apr. 1952										
TOTALS	6	1	3	-	4	18	2	-	81	6
ACTIVITIES										
USE OF THE BIBLE										
Reading	1	-	3	-	1	-	-	-	2	-
Directed study	3	-	-	-	1	-	-	-	1	-
Memorizing	-	-	-	-	2	-	-	-	2	-
Unison reading	-	-	-	-	-	-	-	-	1	-
Chorus reading	-	-	-	-	-	-	-	-	1	-
Call to worship	-	-	-	-	-	-	-	-	1	-
USING LANGUAGE & LITERATURE										
Reading stories	2	-	-	-	-	-	-	-	2	-
Reading poems	1	-	-	-	-	-	-	-	1	-
Memorizing a poem	-	-	-	-	-	-	-	-	1	-
Reading story books	-	-	-	-	-	-	-	-	1	-
Telling stories	-	1	-	-	-	-	-	-	1	-
Picture interpretations	-	-	-	-	-	-	-	-	1	-
Writing stories	-	-	-	-	-	-	-	-	1	-
Writing prayers	-	-	-	-	-	-	-	-	1	-
Prayer offered	-	-	-	-	-	-	-	-	1	-
Discussion	-	-	-	-	-	-	-	-	1	-
Review	-	-	-	-	-	-	-	-	1	-
Sharing & reporting	-	-	-	-	-	-	-	-	1	-
Planning to share with others	-	-	-	-	-	-	-	-	1	-
MUSIC										
Singing hymns	-	-	-	-	-	-	-	-	1	-
Learning new hymns	-	-	-	-	-	-	-	-	1	-
Listening to quiet music	-	-	-	-	-	-	-	-	1	-
Hymn study	-	-	-	-	-	-	-	-	1	-
ART AND CONSTRUCTION										
Making a picture map	-	-	-	-	-	-	-	-	1	-
Making posters	-	-	-	-	-	-	-	-	1	-
Making a picture story	-	-	-	-	-	-	-	-	1	-
Arranging a worship service	-	-	-	-	-	-	-	-	1	-
Arranging the worship center	-	-	-	-	-	-	-	-	1	-
Seeing slides	-	-	-	-	-	-	-	-	1	-
Studying pictures	-	-	-	-	-	-	-	-	1	-
RECORDS										
Making a class book of stories	-	-	-	-	-	-	-	-	1	-
RECREATION										
Planning a story-paper party	-	-	-	-	-	-	-	-	1	-

CHART 21

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
<u>How the Good</u> <u>News Travels</u> May - June 1952										
TOTALS	2	1	1	1	1	2	2	3	5	13
ACTIVITIES										
USE OF THE BIBLE										
Reading	1	1	1	1	1	1	1	1	1	1
Directed study	1	1	1	1	1	1	1	1	1	1
Memorizing	1	1	1	1	1	1	1	1	1	1
Unison reading	1	1	1	1	1	1	1	1	1	1
Chorus reading	1	1	1	1	1	1	1	1	1	1
Call to worship	1	1	1	1	1	1	1	1	1	1
USING LANGUAGE & LITERATURE										
Reading stories	1	1	1	1	1	1	1	1	1	1
Reading poems	1	1	1	1	1	1	1	1	1	1
Telling stories	1	1	1	1	1	1	1	1	1	1
Picture interpretations	1	1	1	1	1	1	1	1	1	1
Writing a story	1	1	1	1	1	1	1	1	1	1
Prayer offered	1	1	1	1	1	1	1	1	1	1
Dramatized reading	1	1	1	1	1	1	1	1	1	1
Preparing a pageant	1	1	1	1	1	1	1	1	1	1
Discussion	1	1	1	1	1	1	1	1	1	1
Review	1	1	1	1	1	1	1	1	1	1
Sharing & reporting	1	1	1	1	1	1	1	1	1	1
Planning to share with others	1	1	1	1	1	1	1	1	1	1
MUSIC										
Singing hymns	1	1	1	1	1	1	1	1	1	1
Listening to quiet music	1	1	1	1	1	1	1	1	1	1
Hymn story	1	1	1	1	1	1	1	1	1	1
ART AND CONSTRUCTION										
Map study	1	1	1	1	1	1	1	1	1	1
Making a table map	1	1	1	1	1	1	1	1	1	1
Making a soil boat	1	1	1	1	1	1	1	1	1	1
Arranging a worship service	1	1	1	1	1	1	1	1	1	1
Arranging the worship center	1	1	1	1	1	1	1	1	1	1
Studying pictures	1	1	1	1	1	1	1	1	1	1
RECORDS										
Making a roll of honor	1	1	1	1	1	1	1	1	1	1
STEWARDSHIP										
Giving pictures to settlement	1	1	1	1	1	1	1	1	1	1
Giving a hymnal to settlement	1	1	1	1	1	1	1	1	1	1

CHART 22

TITLE OF UNIT	AREAS OF EXPERIENCE										
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economics	
<u>This Is My</u> <u>Father's World</u> July 1952											
TOTALS	2045	4	5	6	2	2	41	33	5	1	2
ACTIVITIES											
USE OF THE BIBLE											
Reading stories	12	2	1	1	1	1	1	1	1	1	1
Directed study	12	2	1	1	1	1	1	1	1	1	1
Memorizing	12	2	1	1	1	1	1	1	1	1	1
Unison reading	12	2	1	1	1	1	1	1	1	1	1
Call to worship	12	2	1	1	1	1	1	1	1	1	1
USING LANGUAGE & LITERATURE											
Reading stories	4	1	2	1	4	1	2	1	1	1	1
Reading poems	1	1	1	1	1	1	1	1	1	1	1
Telling stories	1	1	1	1	1	1	1	1	1	1	1
Picture interpretations	1	1	1	1	1	1	1	1	1	1	1
Writing a Psalm	1	1	1	1	1	1	1	1	1	1	1
Prayer offered	1	1	1	1	1	1	1	1	1	1	1
Discussion	1	1	1	1	1	1	1	1	1	1	1
Review	1	1	1	1	1	1	1	1	1	1	1
Sharing & reporting	1	1	1	1	1	1	1	1	1	1	1
Planning to share with others	1	1	1	1	1	1	1	1	1	1	1
MUSIC											
Singing hymns	1	1	1	1	1	1	1	1	1	1	1
Learning new hymns	1	1	1	1	1	1	1	1	1	1	1
ART AND CONSTRUCTION											
Making leaf prints	1	1	1	1	1	1	1	1	1	1	1
Making blue prints	1	1	1	1	1	1	1	1	1	1	1
Arranging a worship service	1	1	1	1	1	1	1	1	1	1	1
Arranging the worship center	1	1	1	1	1	1	1	1	1	1	1
Seeing movies	1	1	1	1	1	1	1	1	1	1	1
Studying pictures	1	1	1	1	1	1	1	1	1	1	1
RECORDS											
Making a record book	1	1	1	1	1	1	1	1	1	1	1
Exhibiting nature specimens	1	1	1	1	1	1	1	1	1	1	1
RECREATION											
Going on a nature hike	2	1	1	1	1	1	1	1	1	1	1
RESEARCH											
Studying nature	3	1	1	1	1	1	1	1	1	1	1
Going to the museum	3	1	1	1	1	1	1	1	1	1	1

CHART 23

TITLE OF UNIT	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
<u>Finding Facts</u>										
<u>About Alcohol</u>										
Aug. 1952										
TOTALS	- 1	- -	5 1	7 1	- 24	4 29	- 4	- -	7 2	5 -
ACTIVITIES										
USE OF THE BIBLE										
Reading	- -	- -	- -	- -	- 2	- 1 3	- -	- -	- -	- -
Directed study	- -	- -	- -	- -	- -	- 1 1	- -	- -	1 -	- -
Memorizing	- -	- -	- -	- -	- -	- 1 1	- -	- -	- -	- -
Unison reading	- -	- -	- -	- -	- -	- 1 1	- -	- -	- -	- -
Choric reading	- -	- -	- -	- -	- -	- 1 1	- -	- -	- -	- -
Call to worship	- -	- -	- -	- -	- -	- 1 1	- -	- -	- -	- -
Solving problems	- -	- -	3 -	4 -	- -	- -	- -	- -	3 -	2 -
USING LANGUAGE & LITERATURE										
Reading stories	- -	- -	- -	3 1	- 1 1	- 1 1	- 1 1	- -	3 1	1 -
Telling stories	- -	- -	- -	- -	- 1 1	- 1 1	- 1 1	- -	- 1 1	- -
Writing a prayer	- -	- -	- -	- -	- -	- 1 1	- -	- -	- -	- -
Prayer offered	- -	- -	- -	- -	- -	- 1 1	- -	- -	- -	- -
Discussion	- -	- -	- -	- -	- -	- 1 1	- -	- -	- -	- -
Sharing & reporting	- -	- -	- -	- -	- -	- 1 1	- -	- -	- -	- -
MUSIC										
Singing hymns	- -	- -	- -	- -	- 4	- 2	- -	- -	- -	- -
ART AND CONSTRUCTION										
Drawing cartoons	- -	- -	- -	- -	- -	1 -	- -	- -	- -	- -
Making posters	- -	- -	- 1	- -	- -	1 1	- -	- -	- -	- -
Arranging a worship service	- -	- -	- -	- -	- -	1 1	- 1	- -	- -	- -
Arranging the worship center	- 1	- -	- -	- -	- 2	- -	- -	- -	- -	- -
Seeing movies	- -	- -	- -	- -	- 1	- 1	- -	- -	- 1	- -
Studying pictures	- -	- -	- -	- -	- 1	- -	- -	- -	- -	- -
RECORDS										
Making a record book	- -	- -	- -	- -	- -	- 2	- -	- -	- -	- -
RESEARCH										
Finding news items	- -	- -	- -	- -	- -	- 2	- -	- -	- -	- -
Interviewing persons	- -	- -	- -	- -	- -	- 2	- -	- -	- -	- -

CHART 24

SUMMARY OF UNITS	AREAS OF EXPERIENCE									
	Natural phenomena	Agricultural life	Family life	Community life	Worship	Group relationship	Leadership	International fellowship	Health	Economic
TOTALS	125/ 51	6318	134/ 90	124/ 44	15/ 1052	176/ 1135	7105	4651	4521	3419
ACTIVITIES										
USE OF THE BIBLE										
Reading	19 3	7 3	11 6	3 3	-31	539	314	-	2	4 1
Directed study	49 1	21 1	19 3	14 3	-	259	-	10 1	19 3	13 3
Memorizing	1	1	4	-	-	525	837	1 2	1	-
Unison reading	- 2	-	-	-	-	-75	-16	-	-	-
Choric reading	-	-	-	-	-	-22	115	-	-	-
Call to worship	-	-	-	-	-	185	-	113	-	-
Solving problems	1	-	19	33	-	-	-	-	7	6
USING LANGUAGE & LITERATURE										
Reading stories	40 5	32 4	53 3	53 10	325	2105	1 4	32 2	15 7	11 6
Reading poems	10 4	-	1	1	134	2 5	1 2	-	1	-
Reading books	-	-	1 5	-	-	2 2	-	-	-	-
Reading plays	-	1	2	2	-	-	-	-	-	-
Telling stories	- 4	-	-11	-3	-20	-20	-17	-7	-6	-4
Picture interpretations	- 3	2	-11	-3	-80	-10	-13	-2	-1	-1
Memorizing poems	-	-	-	-	-	-	-	-	-	-
Writing stories	- 1	-	-	-	-	3 8	-	-	-	-
Writing poems	-	-	-	1	1 1	-	-	-	-	-
Writing plays	-	-	-	-	-	2 5	-	-	-	-
Writing Psalms	1 1	-	-	-	-	2 4	-	1	-	-
Writing letters	- 1	1	-	1	-	2 2	-	2	-	-
Writing prayers	- 2	-	-	4	2	311	316	1 6	-	-
Prayer offered	-	1	1 8	-	-	-14	-3	-	1	1
Dramatizations	-	-	-	1	-	1330	-	1 1	-	-
The story tellers' club	-	-	-	-	-	1 3	-	-	-	-
Hearing story recordings	-	-	-	-	-	1 1	-	-	-	-
Discussion	- 1	2	-3	1	-3	987	-	1	3	-2
Review	-	-	-11	-	-8	551	-	-	-	-
Sharing and reporting	1 2	-	-3	1	-10	-78	-20	1	-	-
Planning to share with others	1 2	-	1624	1010	-	1153	-3	-	-	-
MUSIC										
Singing hymns	- 3	1 1	-	-	149	526	-	1	-	-
Learning new hymns	-	-	-	-	7	3035	-	-	-	-
Listening to quiet music	-	-	-	-	-71	-	-	-	-	-
Hymn story	-	-	-	-	-7	1	-	-	-	-
Hymn study	-	-	-	-	-7	1	-	-	-	-
Writing stanza of hymn	-	-	-	-	-	2	-	-	-	-
Studying the church hymnal	-	-	-	-	-	3 4	-	-	-	-
Chanting a Psalm	-	-	-	-	1	-	-	-	-	-
Going caroling	-	-	-	-	1	-	-	-	-	-
Hearing musical recordings	-	-	-	-	4	-	-	-	-	-
ART AND CONSTRUCTION										
Making Bible bookmarks	-	-	-	-	-	710	-	-	-	-
Making a Succah	-	-	-	-	-	1 1	-	-	-	-
Making Japanese decorations	-	-	-	-	-	1 3	-	-	-	-
Making a mezuzah	-	-	1	-	-	2	1	-	-	-
Making carbon leaf prints	-	-	1 1	-	-	1 1	-	-	-	-
Making pictures of nature	-	-	1 1	-	-	1 1	-	-	-	-
Making friezes	-	-	-	-	1	2	-	-	-	-
Making models of musical instruments	-	-	-	-	-	1 1	-	-	-	-
Making illuminated writing	-	-	1 1	-	-	1 1	-	-	-	-
Making dioramas	-	-	-	-	-	1 2	-	-	-	-
Making papyrus rolls	-	-	-	-	-	1 2	-	-	-	-
Making figures for a creche	-	-	-	-	-	1 1	-	-	-	-
Making posters	-	-	1	1 1	-	11 1	-	-	-	-
Making puppets	-	-	-	-	-	2 2	1	-	-	-
Making spatter prints	-	-	2	-	-	1 2	-	-	-	-
Making blue prints	- 1	-	-	-	-	1 1	-	-	-	-
Making a triptych	-	-	1	-	-	1 1	-	-	-	-
Block printing stars	-	-	-	-	-	1 1	-	-	-	-
Map making	-	-	1	-	-	619	-	-	-	-
Map study	-	-	-	-	1	327	-	-	-	-
Writing on clay & wax tablets	-	-	-	-	-	1 1	-	-	-	-
Painting scenes of a hymn	-	-	-	-	-	1 2	-	-	-	-
Drawing cartoons	-	-	-	-	-	1	-	-	-	-
Sketching pictographs	-	-	1	-	-	214	-	-	-	-
Planning worship for at home	-	-	-	-	-	4	-	-	-	-
Arranging a worship service	-	-	-	-	2	620	2	-	-	-
Arranging the worship center	-	-	1 3	-	101	35	-	-	-	-
Seeing movies	-	-	-	-	-	13	-	-	-	-
Seeing filmstrips	1 2	-	1	1	2	2	-	1	-	-
Seeing slides	- 2	1	-	-	2	2	-	1 1	-	1
Seeing viewmaster reels	- 1	-	-	-	2	2	-	2	-	-
Using picture post cards	- 1	-	-	-	-	13	-	-	-	-
Studying pictures	- 1	2	1	-	116	-75	2	4	-	-
RECORDS										
Making a book on use of the Bible	-	-	-	-	-	5 8	-	-	-	-
Making a book on Japan	-	-	-	-	-	5 3	-	-	-	-
Making a roll of honor	-	-	-	-	-	4	-	-	-	-
Making a class book of stories	-	-	-	-	-	10	-	-	-	-
Keeping record books	1	-	2	-	-	3 8	-	-	-	-
Arranging exhibits	-	-	-	-	1	615	-	-	-	-
Taking snapshots	-	-	-	-	-	1	-	-	-	-
Presenting programs for others	-	-	-	-	4	5	4	2	-	-
RECREATION										
Playing games	-	-	-	-	-	112	-	-	-	-
Arranging a story-paper party	-	-	-	-	-	1 1	-	-	-	-
Going on an outdoor hike	- 2	-	-	-	-	1 2	1	-	-	-
Going on a picnic	-	-	-	-	-	1 1	-	-	-	-
RESEARCH										
Finding news items	-	-	1	-	-	1	-	-	-	-
Finding material for worship	-	-	-	-	-	2 2	-	-	-	-
Observing nature	1 4	-	-	-	-	1 1	-	-	-	-
Visiting a museum or library	-	-	-	-	-	2 1	-	-	-	-
Visiting a Jewish synagogue	-	-	-	-	-	4 5	1 4	-	-	-
Interviewing people	-	-	-	-	-	1 1	-	-	-	-
Collecting pictures	-	-	2	-	-	1 1	-	-	-	-
CHURCHMANSHIP										
Attending church services	-	-	1	-	-	411	-	-	-	-
Planning on joining the church	-	-	-	-	-	1 1	-	-	-	-
Visiting a church of another race	-	-	-	-	-	1 1	-	-	-	-
Examining church bulletins	-	-	1	-	-	1	-	-	-	-
Having worship outdoors	-	-	-	-	-	1	-	-	-	-
STEWARDSHIP										
Making gifts for others	-	-	-	-	-	1 1	-	-	-	-
Service projects	-	-	-	-	-	1 1	-	-	-	-
Purchasing a lily	-	-	-	-	-	1 1	-	-	-	-
Project on worship room	-	-	-	-	-	1 1	-	-	-	-
Giving offerings	-	-	-	-	-	25	-	1 4	-	-

<u>Name of Unit</u>	<u>Stories</u>	<u>Poems</u>	<u>Articles</u>	<u>Visual</u>	<u>Aid</u>
Learning to Use My Bible	- <u>1</u>	- -	- -	- -	
The Christian Church at Work in Japan	- <u>3</u>	- <u>1</u>	- <u>5</u>	- -	
What It Means to Be a Christian	- <u>1</u>	- -	- -	- -	
Living as Christians in the Family	- -	- -	1 <u>1</u>	- -	
Songs of Praise	- -	- -	- <u>1</u>	- -	
The Story of the Bible	- <u>3</u>	- <u>2</u>	- -	- <u>3</u>	
We Keep Christmas	- -	- <u>3</u>	- <u>1</u>	- -	
The Methodist Church in Out-of-the-Way Places	- -	- -	- <u>2</u>	1 <u>1</u>	
Living Together as Christians	- <u>3</u>	- <u>1</u>	- -	- -	
My Church	- -	- -	- -	- <u>2</u>	
God and Man Working Together	- <u>1</u>	- <u>1</u>	- -	- -	
People of Courage	- -	- -	- <u>1</u>	- -	
When We Worship	- -	- <u>1</u>	- -	- -	
Good Neighbors	- <u>3</u>	- -	- -	- -	
Palestine, Land of the Bible People	- -	- -	- <u>2</u>	- <u>3</u>	

CHART 27

TRAILS FOR JUNIORS

<u>Name of Unit</u>	<u>Stories</u>	<u>Poems</u>	<u>Articles</u>	<u>Visual Aid</u>
Christmas Time Around the World	- <u>1</u>	- -	- -	- <u>2</u>
The Story of Jesus	- <u>3</u>	- -	1 <u>2</u>	- <u>2</u>
Messengers Who Were Unafraid	- -	- -	- <u>2</u>	- <u>3</u>
This Is My Father's World	- <u>2</u>	- <u>1</u>	- -	- -
Churches in Our Community	- <u>1</u>	- -	- <u>1</u>	- -
Total	- <u>22</u>	- <u>10</u>	2 <u>18</u>	1 <u>16</u>

CHART 27 (continued)

TRAILS FOR JUNIORS

<u>Date</u>	<u>Item</u>	<u>Title</u>	<u>Appropriateness</u>
1/1/50	poem	<u>A Morning Prayer</u>	spiritual and moral value
1/8/50	games		international fellowship
1/22/50	folk story told in verse		natural environment
2 and 3/ 50	story	<u>The Young Lincoln</u>	natural environment, agriculture, family and community relationships
6/18/50	activity	<u>A Wall Hanging</u>	explains method using a squirrel
8/27/50	article	<u>Do They Tell the Truth</u>	natural phenomena used
10/15 and 22/50	visual aid	<u>Manuscripts Old and New</u>	natural phenomena used, explanation of illuminated writing
12/3/50	poem	<u>Through Christmas Song</u>	community experience
12/3/50	article	<u>Merry Christmas Teacher</u>	making Christmas cards using natural phenomena and community relationships
12/17/50	article	(same)	
12/24/50	poem	<u>Christmas Again</u>	natural environment
1/51	story	<u>One Hundred Candles</u>	natural environment, family and community relationship, rural setting
1/7/51	visual aid and story	<u>Houses of Worship</u>	country chapel used

CHART 28

TRAILS FOR JUNIORS

<u>Date</u>	<u>Item</u>	<u>Title</u>	<u>Appropriateness</u>
1/14/51	story	<u>The Battle of the Birthdays</u>	community experience, agriculture
2/11/51	story	<u>The Winner</u>	natural phenomena, community relationship
2/25/51	article	<u>Those Ten Days</u>	family experiences, enrichment for information of Jewish holidays
2 and 3 and 4/51	and story	<u>Love Thy Neighbor</u>	natural phenomena, family and community experiences
3/18/51	visual aid and story	<u>Praise God From Whom All Blessings Flow</u>	natural phenomena used
4/15/51	poem	<u>Song of Praise</u>	natural phenomena used
5/13 and 6/10/51	visual aid	<u>Pictures of Israel</u>	natural phenomena, family and community relationships, international fellowship
6/3/51	visual aid and story	<u>This is My Father's World</u>	natural environment used
9/51	story	<u>Country School</u>	agriculture, natural environment, community relationship
10/21 and 28/51	and article	<u>His Homeland</u>	helps on map making family experiences
11/4/51	visual aid	<u>Children's Gifts for Christmas</u>	international fellowship

CHART 28 (continued)

TRAILS FOR JUNIORS

<u>Date</u>	<u>Item</u>	<u>Title</u>	<u>Appropriateness</u>
11/18/51	visual aid and story	<u>Now Thank We All Our God</u>	spiritual value
2/3/52	visual aid and story	<u>O Brother Man</u>	community and international fellowship
4/6/52	visual aid and story	<u>Fairest Lord Jesus</u>	natural phenomena and esthetic value
4/13/52	article	<u>Posters Pave the Way</u>	community relationship and suggestions for Story-Paper Party
5/4/52	article	<u>Friends in the Making</u>	international fellowship
5/11/52	visual aid and story	<u>All People That on Earth Do Dwell</u>	natural phenomena and community relationship
6/1/52	article	<u>Science Harnesses the Sun</u>	health and economic value
6/15/52	visual aid and story	<u>O God Our Help</u>	natural phenomena
7/6/52	visual aid and story	<u>My Country is the World</u>	natural phenomena
7/20/52	poem	<u>Sea Songs</u>	esthetic value, natural phenomena
7/27/52	story	<u>A Falls and a Fawn</u>	natural environment, family relationship, esthetic value
7/27/52	article	<u>Science Farms in Glass Pipes</u>	natural phenomena and agriculture
7/27/52	poem	<u>Because of a Plan</u>	natural environment
8/31/52	visual aid and story	<u>A Song of Thankfulness</u>	natural phenomena, family experiences, esthetic value

CHART 28 (continued)

TRAILS FOR JUNIORS

<u>Date</u>	<u>Item</u>	<u>Title</u>	<u>Appropriateness</u>
9/14/52	visual aid and story	<u>The Fathers Built</u> <u>This City</u> (story of London)	community relationship
9/28/52	article	<u>Our Bible</u> (illustrated with pictures)	information on cele- bration of new revised Bible

CHART 28 (continued)

TRAILS FOR JUNIORS

CHAPTER VIII

SUMMARY AND CONCLUSIONS

An analysis was made of a three-year cycle, October, 1949 through September, 1952, of the Group Graded Curriculum of the Methodist Church for the junior age boys and girls. To discover its efficacy for use with rural children, criteria were set up based on the philosophy of rural education held by public school leaders and by church school leaders. A chart was made and each unit of study was checked according to the criteria to see if factors described were present.

The summary chart is the sum of the evidence found within all the single unit charts. From these totals the evidence found in the analysis can more readily be understood. Statistics gathered from the charts are analyzed in the following paragraphs.

Most evident in the material as analyzed is the opportunity for group activity, a necessity for a wholesome program. The left side of the summarizing chart shows the wide variety of group activities that were offered during the three years, such as dramatizations, making friezes, visiting places of interest, making class books, going on hikes, map making, worshipping together, singing hymns,

class discussions, choric Bible reading, and many others.

(Criterion 3)

Also very evident is creative activity in art construction work of many kinds, in music, and in language expression, which gave opportunity to children with varied interests for the development of their skills and talents. It also gave opportunity for participation in good social living. (Criterion 4)

The many discussion and review periods gave opportunity for the pupils to contribute their ideas in the group planning and to evaluate their own work and that of others.

(Criterion 5)

Natural phenomena of the local environment and the agricultural life with which rural children are familiar were evident in the Bible material and the stories furnished. Such phenomena were also evident in the films and pictures used. The children were given opportunity to use the interests, experiences, and knowledge of their everyday living in the units of work. The use of the resources of the local community both for community relationship and family participation gave the pupils opportunity to share and make use of that learned in the classroom in practical, everyday situations. (Criterion 2)

The many times that international fellowship was developed through reading and study, with related activities and projects of good will, gave evidence of opportunity for children's increased understanding of other peoples in other cultures. Opportunity to consider proper attitudes toward world conditions and the desire for better achievements of mankind were also offered repeatedly. (Criterion 6)

Realized in the curriculum was the appreciation of and desire for the preservation of the natural resources and the spiritual meaning connected with the process. One whole unit entitled, God and Man Working Together, especially emphasized the value of cooperating with God's natural laws and making worth-while use of the many materials at hand for our own better living, physically and economically, and for the betterment of mankind as a whole. Missionary units gave many examples of persons at work in many lands teaching others to value the soil for the improvement of their living. (Criterion 7)

The three years of study provided for continual growth in skill subjects such as: the use of the Bible, memorization of Bible passages, music by singing and learning of new hymns, language expression by telling stories, reading stories, and by written expression, art and construction,

which also gave opportunity for the development of the physical and mental wellbeing of rural children.

(Criterion 9)

Paramount in this curriculum is the continual emphasis on the relation of child activities to the development of right relation to God and mankind. Worship suggestions permeate all materials--teachers', pupils', and story papers. Many of the films, slides, and pictures refer to natural phenomena, beauties existing in country places, group and family experiences common to rural life.

(Criterion 8)

Suggestions for the development of leadership, much needed by rural children, expressed through the many activities in planning and carrying out projects, have offered rural children the challenge which they may later need for participation as citizens in community affairs either in their rural environment or in urban areas in which they find themselves. (Criterion 1)

Intangible spiritual values are present in all curricula for religious education as well as in most teaching situations, but they are impossible to tabulate. The charts tabulate only the suggestions from which spiritual values may be expected to result. One must keep in mind that greater or less spiritual emphasis will exist according

to the quality of leadership and the meaningfulness of the situations to the worshippers.

A weakness, discovered by the writer when making the analysis of the curriculum, was found in the use of the material from Trails for Juniors. These story papers have an abundance of material appropriate for rural children that was ignored in the course of study. Much more use could be made of this material in correlation with the units of study in the class sessions. In many of the units its use was advocated a few times, but other units did not utilize the story paper at all.

In the analysis of the curriculum, the writer found very few instances in which the rural teacher was given specific help that would apply to her situation. Considering the small group of pupils generally found in the rural church and the limited space and equipment in which the rural teacher works, it is necessary to offer suggestions and plans suitable for such situations. It is the opinion of the writer that Criterion ten is not adequately met.

It is evident that, in the writer's opinion, the advantages of the Group Graded Curriculum for use in rural areas outnumber the disadvantages. Therefore, as a conclusion to this study, the writer expresses the belief that the foregoing statistical analysis justifies the choice of the

Group Graded Curriculum for rural schools of the Methodist
Church.

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